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The Missionary Review of the World

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JANUARY TO DECEMBER, 1909

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TO WIN MEN TO CHRIST
"My soul thirsteth for God; for the living God: When shall I come and appear before God?"
TO WIN MEN TO CHRIST
TOMORROW
UNITED INTERDENOMINATIONAL
EVANGELISTIC SERVICES
Services Tomorrow at the Following Churches Will Be Evangelistic in Character, as arranged by
The Laymen's Evangelistic Council of Chicago
Every one is invited to attend these services, and strangers are most cordially and heartily welcome. In general the hours for service are 10:30 a.m. and 7:30 p.m.
West Side Churches
North Side Churches
South Side Churches
Suburban Churches
"That which all Christian Churches hold in common is so far in excess of that which separates them that the Kingdom of God cannot advance upon the preaching of differences, but only upon preaching that which is held in common"
Churches Holding or Planning Special Evangelistic Meetings
In addition to the Sunday Services
DURING THE MONTH OF MARCH
TO WIN MEN TO CHRIST
TO WIN MEN TO CHRIST

CHICAGO LAYMEN'S EVANGELISTIC CAMPAIGN

This reduction of a full-page advertisement that appeared weekly in a leading Chicago daily paper shows one of the methods by which the business men of that city are seeking to arouse the churches in evangelistic effort. This movement could not fail to arrest the attention of many non-Christians to the united interests of churches of many denominations in winning men to Christ. The movement has stirred the city and many have united with these churches. Write for fuller details to the Laymen's Evangelistic Council, 1209 Association Building, Chicago, Illinois, Mr. Andrew Stevenson, General Secretary.

The Missionary Review of the World

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SIGNS OF THE TIMES

CIRCLES OF PRAYER

These are established all over the world and are growing in number and efficiency. To them, no doubt, all other results may be largely traced. It is a dangerous thing to pray unless one is ready to give, to send, and even to go. Dr. James Hamilton said, "The Christian on his knees sees further than the mere philosopher on his tiptoes." Working without praying is atheistic; praying without working is farcical and illusory, if not presumptive; both together are practical and primitive piety.

The late Dr. Flint, of Los Angeles, used to say: "There is a prayer vision and prayer contact, a prayer representation and a prayer distribution; there is consequently prayer power, defensive, aggressive, and creative." But if such be the effect of prayer upon the praying soul, what about its effect upon the object and subject of prayer? The beloved Gilmour, of Mongolia, wrote, "Unprayed for, I feel like a diver at the river bottom, with no air to breathe, or a fireman upon a blazing building with an empty hose."

A NATIONAL MISSIONARY POLICY

The first National Missionary Congress of modern times met in the form of a great assembly of laymen at Toronto, Canada, March 31st to April 4th. There was evidence of strong, earnest conviction and determination to push the campaign for world-wide preaching of the Gospel. The policy adopted by the National Missionary Congress states: "In view of the universality and finality of the Gospel of Christ, and of the spiritual needs of mankind, we believe that the laymen of the Church of our generation should undertake to obey literally the command of Christ to preach the Gospel to every creature."

This statement of policy goes on to affirm the equal responsibility of laymen and ordained ministers to work for the coming of God's kingdom, the duty of Christians to evangelize the home land and to contribute at least $1,300,000 annually toward home missions and $3,200,000 annually toward foreign missions.

This is a significant movement in which the leading Christian men of all the Protestant denominations of Canada are deeply interested. Four thousand, two hundred commissioners from the churches of the various provinces met in this unique congress. Already there are signs of awakened spiritual life and Christian zeal as a result of this movement.

The Laymen's Missionary Movement plan a national movement in the United States for the fall of 1909 and the early part of 1910, in which all Protestant denominations are to be enlisted. Big campaigns are to be car-

ried on in fifty-two cities, and lesser campaigns in one hundred smaller centers. The leading speakers on World Evangelization are to be engaged, including ministers, missionaries, laymen. Let Christians pray that guidance may be given to those who have this project in hand, and that a mighty world-interest, world-sympathy and world-effort may come from it.

THE LAYMEN OF MINNESOTA AND MISSIONS

What were called "the greatest series of meetings along religious and missionary lines ever held in the Northwest" constituted the conference of laymen held, under the auspices of the Laymen's Missionary Movement, in Minneapolis, February 4th to 7th. More than 1,200 men were enrolled and hundreds of them thronged every session, absorbing the facts of missions, asking for detailed instruction as to the best methods of arousing others, and uniting in prayer for a larger vision of and greater devotion to the cause of world-wide evangelization. After considering the responsibility of the laymen in the missionary enterprise, the conference exprest its determination to endeavor to enlist all Christian men in Minnesota to do their share in evangelizing the world, and recommended that a missionary committee of men be organized in every congregation. It advocated the adoption of a rational system of giving for missionary support, and exprest a preference for the making of weekly offerings. It set as a standard for Minnesota Christians to reach a minimum of $5 a year from each member. This would involve a large advance, since Minnesota has about 350,000 Protestant Christian communicants, whose total gifts for Christian work abroad for the last year were about $150,000. When the standard proposed by the conference is reached these same people will be giving more than $1,500,000.—*The Spirit of Missions.*

MEN'S MISSIONARY ADVANCE IN IOWA

The Iowa State Convention was held at Des Moines on March 23d-25th. Nearly 1,000 men were accommodated at the opening banquet, while hundreds of others were unable to secure tickets for lack of space. Fifteen denominations were represented and all mission boards heartily cooperated.

Iowa has a population of 2,205,000, and the churches represented at Des Moines have a communicant membership of about 425,000, who last year contributed for religious purposes at home about $3,925,000. For foreign missions, the Christians of Iowa gave $275,000 last year, or about 65 cents per member.

The men at the convention felt deeply the failure of their churches in propagating Christianity throughout the world, and three hundred took home one-dollar packets of missionary literature for further study. The official action emphasized (1) the Church's present duty to every creature; (2) the importance of having a strong missionary committee of men in every congregation; (3) the necessity of a proper system of missionary finance in each congregation; (4) the great importance of a personal canvass of all members and adherents, by men, in order to enlist the support of the whole membership in this work; (5) the duty of the churches to multiply their offerings to the work of evangelizing the world. An average of 5 cents per church-member per week

was recommended by the convention at Des Moines to be given even by the poorer congregations, while an average of at least 10 cents per week was urged upon congregations generally.

A State Committee for Iowa of the Laymen's Missionary Movement was organized by the Convention. It was also urged that a Cooperating Committee be appointed in every city or community.

THE INTERNATIONAL OPIUM COMMISSION

All friends of humanity are interested in the meeting of the Opium Commission in Shanghai, where some steps were taken in the right direction, altho much more progress is to be desired. The commission agreed that opium traffic should be prohibited except for medicinal purposes. It was strongly advocated that opium-smoking be supprest and all opium-joints be closed. Equally drastic measures were proposed against the use of morphine. China is evidently in earnest in the effort to stamp out the demoralizing use of opium and is making strenuous efforts to put an end to the cultivation of the poppy, the manufacture of the drug and its promiscuous use. Great Britain still hinders progress by refusing to seriously interfere with the exportation of opium from India to China, or to allow China to prohibit the importation from British dominions. The greed for gold still hinders the manifestation of the spirit of Christian love in the destruction of any business that injures a brother man.

It was recommended that every country adopt measures to prevent the export of opium to countries forbidding it, that each country apply its own laws to its subjects in its consular districts in China, and that each take measures for suppressing opium-smoking in its own possessions, and amend its regulations in the light of the experience of other lands. At the suggestion of the Chinese it was further urged that all governments having settlements in China should close the opium dives there and should cooperate with China for the entire suppression of the opium trade.

These results are far from effecting all that is needed. They are helps to China in her attempts to rid herself of a curse, but they leave untouched the worst and most discreditable obstacle, the British treaties forbidding China to interfere with British trade of any kind, which stand in the way of the prohibition of the importation of opium. Rev. E. W. Thwing, has been doing good service under the auspices of the International Reform Bureau, and is to continue his work there as secretary for China.

REVIVALS IN CENTRAL CHINA

Revivals are spreading all over Central China. Almost every letter and paper tells of the spread of the fire. At no time in the history of the Christian Church in China have there been tokens of such definite signs of spiritual blessing. In Manchuria, Chili, Honan, Shantung, and Anhwei provinces, the mission-stations report movements that are almost startling in the character of their spiritual awakening.

Hundreds of native ministers are receiving new power, and there is great rejoicing. The native Church is receiving a vision of the Christ, and is taking upon itself seriously the work of evangelization.

Many of these revivals have begun with meetings held by Rev. J. Goforth, who has visited various centers. There have been evidences of the Spirit's presence such as have been reported from India and Korea—a deep sense of sin, confession, restitution, whole companies praying at once, crying for mercy and then voicing their praise for pardon. These manifestations are especially remarkable in China, where every one is backward about the confession of wrong for fear of "losing face."

Another evidence of the Spirit's work was the increased solicitude for the salvation of others. All seemed to realize anew the power of prayer and the whole atmosphere of many stations was changed. Missionaries and native Christians seemed to be drawn nearer together at the throne of grace and to be energized with new power in the service of God. The latest reports of these revivals come from Shansi, Honan and Hankow.

WILL TIBET SOON BE OPEN?

The work on the borders of Tibet is going on quietly and unobtrusively, so that Christians may not be aware of the great advances that are being made. It is being surrounded by a cordon of mission stations in India and China. Work in Tibet will thus be made possible by work on the borders of Tibet. Various missionary societies have located on several sides of the country, and are drawing nearer to the central territory.

THE HUMILIATION OF THE DALAI-LAMA

The waning influence of Buddhism is shown by the loss of power and prestige by the Dalai-Lama, of Tibet, who left Peking, December 21st, bound for Lhasa, where he is expected to stay, but not to exercise civil functions. He will be treated as a mere ecclesiastic, and any communications with the authorities at Peking must be through the Chinese commissioner, resident there. This is a significant event, for he has been held in almost adoration as the Holy Lama, the head of the Buddhistic system.

While at Peking he wore out his welcome, and the vulgarities of the "yellow sect" disgusted all who beheld them. The pride of the Grand Lama has had a disastrous fall, and it would seem to be the beginning of the end of this monstrous system of superstition that has hidden under the disguise of secrecy and mystery.

The significance of this humiliation can be fully seen only as we realize that for centuries the summit of the hierarchy of Lamaism has been occupied by two Lama popes—one the Dalai-Lama, or Ocean Priest—whose dominion is as boundless as the ocean; and the other the Tesho, or Bogdo-Lama, whose residence was in the convent at Bkra Shiss Laun po, and in reality much inferior in power. The Dalai-Lama is, therefore, the supposed highest incarnation of Lamaism, which may be traced backward in history for ten or fifteen centuries till its origin is lost in the darkness of an unhistoried past.

AN INGATHERING IN NORTH INDIA

The Rev. C. H. Bandy writes to the American Presbyterian Board of Foreign Missions that the missionaries who have been engaged in the great ingathering in North India have been so busy with the task that they have neglected to write about it. He says: "We have been baptizing

people by the thousands, organizing churches, starting day schools, training teachers and preachers, developing self-support, starting boarding schools and industrial schools and lifting in every possible way, until lately we have found the load too heavy.

"In ten years in the four districts of Fatehgarh, Etah, Mainpuri and Etawah, there has sprung up a Christian community of 15,000, who worship in forty-five different church organizations. In the last four years four missionaries and their assistants have baptized in this area no less than 11,000 people, and have organized thirty-two churches. This work so vigorously begun shows no sign of exhaustion. On the contrary, it gains in momentum. The preachers and teachers educated from their own numbers work with us in the closest harmony and with hopes about as large as the possibilities and with the skill of a trained corps. Keep us well supported and I see no reason why this whole caste among whom we are now working, numbering in these four districts 40,000, may not in a very short time be counted among your and my Christian brethren."

A COPTIC BIBLE SOCIETY

A remarkable meeting was recently held under the auspices of Copts in Cairo. An Egyptian Auxiliary to the British and Foreign Bible Society was proposed by a young Coptic deacon, a friend of the late D. M. Thornton, and the management is entirely in the hands of the Egyptians. Never before, we understand, has one been founded in the mission field.

A large number of Egyptian students gathered in the court of the Towfeek Society, the chairman being the president of the auxiliary, Habashi Bey Miftâh. After Basili Effendi Butrus, the originator and secretary of the auxiliary, had explained shortly the object of the movement, and that this meeting was their first annual meeting, Ekhnukh Effendi Fanûs gave a fine address on the great work of the Bible Society, in which he exprest his amazement at the work it had accomplished so quietly.

PROGRESS IN MOSLEM LANDS

Gradually the exclusion, fanaticism, bigotry and medievalism of Mohammedanism is being broken down. The Damascus to Mecca railway has reached Medina, and in a few months it is expected that a station will be opened at Mecca itself. This enterprise is "one of the most astonishing events this generation has seen," for it will make the forbidden city of Islam open to the world and must radically change that religion.

In Morocco also changes have been taking place. Comparative quiet has existed there since Mulai Hafid was recognized as Sultan. This is in sharp contrast to the years of turmoil that preceded. The new ruler is now working in harmony with the French authorities, and he is reported to have a firm grasp upon the reins of government. He is remarkably democratic for an Oriental, receives foreign visitors cordially and has shown himself friendly to the religious medical missions working within his province. The general situation in Morocco is at present very much brighter than a year ago.

THE CLOUDS IN PERSIA

The Shah's forces and the Nationalists still continue in conflict in Persia, to the great detriment of missionary work. At last reports the Nationalists still held Julfa, Maraud, Khoi, Salmas and Urumia.

A missionary writes, February 8th: "The Royalist forces about Tabriz number 12,000. The Nationalists have perhaps 6,000 in the city, 2,000 at Maraud and 2,000 at Julfa, also 1,000 at Khoi and Salmas. Prices are going up and there is only enough wheat in the city for two months, and this can not be found in any quantity over the Julfa road. So present conditions can not continue more than two months without becoming very serious as to rioting for food. We hear every day or two that an attack on the city will be made, but thus far these reports have been false. Armenian revolutionists from Russia have joined with the Nationalists, so that in all probability the Armenians and other Christians will not be safe from being plundered if the Kurds enter the city."

CHRISTIAN GROWTH IN SUMATRA

Seventy-five years ago (in 1834), two American missionaries, Munson and Lyman, the first in heathen Sumatra, were killed and eaten by the wild Bataks near Lobu Pining. The place where they were murdered was recently discovered, and a suitable granite monument was erected bearing the inscription (in German): "Here rest the bones of the two American missionaries Munson and Lyman, slain and eaten in 1834. John 16: 1-3." Underneath these words is carved in the Batak language, "The Blood of the martyrs is the seed of the Church."

It is said that when the mother of one of these martyrs received the news of the death of her son, she sorrowed not so much because she had lost her son, but because she had no other son to take his place. From that time on she prayed daily for the murderous Bataks, and her prayers have been answered.

In the village Lobu Pining the Gospel is to-day being preached faithfully, and many of the children of those murderers have been brought to Christ. Among the inquirers, who have asked for baptism, is the chief Ompu Tombak, eighty years of age, the son of the leader of the band that murdered Munson and Lyman.

The Rhenish Missionary Society has 69 laborers upon Sumatra, and 82,000 native Christians are gathered upon 43 stations and 357 out-stations.

THE WORK OF MEDICAL MISSIONS

Perhaps no one sign of the times is more impressive than the multiplication of healing agencies on the foreign field. Hospitals, dispensaries, manned and equipped most completely and conducted by men of the highest culture, are continually multiplying; as fine physicians and surgeons can be found in the foreign fields as at home. Some of the most promising men have gone forth, both from England and America. There must be some mighty impulse at work, for there is no adequate *temporal* advantage that attracts.

Garibaldi said to his soldiers in 1849: "I can offer you only hunger and danger; the earth for a bed, the sun for a fire; but let whosoever does not despair of the fortunes of Italy follow me." Men of brilliant promise are finding their own life worth the living because losing their life for the sake of others. As Dr. Josiah Strong says: "Jesus found servitude a badge of dishonor; He made it a badge of distinction."

A MODEL OF THE SYRIAN PROTESTANT COLLEGE, BEIRUT—MADE IN LIMESTONE BY DR. H. H. JESSUP

THE CRISIS IN THE SYRIAN PROTESTANT COLLEGE AT BEIRUT

BY A FRIEND OF THE COLLEGE

The recent editorial in THE MISSIONARY REVIEW on the demands of the Moslem students at the Beirut College suggests that a further and more detailed statement of the situation and its significance would be of interest. The salient facts and the documents quoted bearing upon the matter are drawn by the writer from official sources, so far as available, and will serve to summarize the progress of events up to the last of March.

A clear historical narrative is given in a document issued by the faculty of the college, from which I am permitted to quote, as follows:

"A summary of the events which have led to the present crisis in the Syrian Protestant College may be given in three paragraphs dealing with (1) the traditional policy of the college in the matter of religious instruction and religious exercises; (2) the contention of the non-Christian students; and (3) the deadlock existing between the governing body of the college and the non-Christian students.

(1.) The college was founded as a Christian, missionary, non-sectarian institution. It was incorporated in 1863, under the laws of the State of New York. In 1907 it received a firman from the Imperial Ottoman Government, which bestowed certain substantial immunities, including Imperial recognition of its legal status. From the first day of the opening of the college, in 1866, until the present moment, a period of forty-three years, a regulation of the college has been uniformly and continuously in operation; namely, the requirement that all students, without distinction of religious or sectarian affiliations, should attend the stated exercises of religious worship. This requirement has applied to certain academic departments for both morning and evening prayers, and to certain other professional departments for evening prayers only. Such religious services consist of the singing of a hymn, the reading of a passage from the Bible, and the offering of a prayer by some member of the teaching corps. No student has at any time ever been required to take any part in worship, except to be present, and to observe the ordinary rules of good order. These services last for about ten minutes. On Sunday, interne students only are required to attend worship, which consists of the reading of selections from the Bible, the offering of prayer by the preacher, and a sermon; the entire service lasting one hour. Interne students of the

STATUE OF DANIEL BLISS, FIRST PRESIDENT
Erected by former students now living in Egypt and the Sudan

Preparatory Department only are further required to attend a similar hour of worship held on Sunday evening. On Sunday afternoon a short exercise for Bible study is required of interne students. A second regulation requires all students of two of the academic departments to attend classes in Bible study. These classes are a part of the regular curriculum, and are graded, the examination grades having a certain value in determining the academic standing of the student.

Aside from the two above-mentioned categories of religious instruction and worship, all other religious exercises are wholly voluntary. The college having been founded, and having uniformly been conducted since its foundation, as a missionary institution, has felt justified in maintaining these two regulations. These regulations have been published year by year in the college catalogs, in English and Arabic. It has always been the purpose of the college to present to the entire student body a clear statement of the Christian religion, in the hope that it might commend itself to their acceptance.

(2.) As for the attitude of non-Christian students and their parents toward these regulations, it may be said that they have in the past offered sundry objections to the policy of the college in thus requiring compulsory attendance upon Christian services. Such objections have always been met by the statement that the regulations are faithfully published in the annual prospectus of the college, and that, under these circumstances, registration is tantamount to acceptance of college requirements; the inference being that inability to comply with college regulations would mean either not entering the institution at all, or personal withdrawal when the regulations are found to be irksome. Until the present year, this simple inference has successfully met the somewhat sporadic objections which have been advanced against college policy. This

year the mental ferment in public opinion which naturally resulted from the changed conditions in the empire, served in large measure as the *occasion* for the development of a strong movement among a large number of Moslem students, of whom there are in the college a total of about 120, seeking to induce the faculty to alter the regulations in favor of voluntary attendance for Moslems. After various negotiations, covering many weeks, a petition signed by 98 Moslems reached the faculty, respectfully requesting the withdrawal of the regulations affecting compulsory attendance at religious services and instruction. The faculty in reply stated its inability to comply with this request, and published to the entire body of students a statement of the attitude of the faculty toward the general subject of religious instruction and the conduct of religious worship. A certain number of Moslem students, perhaps about sixty, thereupon bound themselves together by a solemn oath (and later about forty others have faithfully promised to cooperate), swearing that they would not again attend a compulsory service, nor a compulsory class in Biblical instruction; and swearing further that, in case such action of theirs should lead to the expulsion of any or all of them, they would refuse to leave the college. There is abundant evidence to show that they still further agreed, whether under oath or not is unknown, that, should force be attempted in carrying out an edict of expulsion, they would then enlist the active support of a large body of sympathizers from among the population of Beirut city. It is our belief that such support, if elicited, might result in violence of various kinds. Practically the entire body of Jewish students, numbering about seventy, later affiliated themselves with the movement inaugurated by the Moslems.

STUDENTS COMING FROM THE ASSEMBLY HALL WHERE CHAPEL EXERCISES ARE HELD

(3.) The deadlock is serious. The faculty, after prolonged consideration, feels justified in stating that a crisis of unknown and most threatening proportions seems imminent. We desire to state this belief in the strongest possible terms. The apparently simple solution of yielding to the demand of

INTERIOR OF THE ASSEMBLY HALL WHERE 900 STUDENTS HAVE GATHERED DAILY, ALL WEARING THE FEZ

the students involves matters of far-reaching importance. First, under the constitution of the college, the faculty is legally incompetent to take such a step. Again, yielding to the students this widely applicable principle of religious voluntarism within our own college would inevitably invite similar movements in all American and English institutions, thus raising the issue of the relation of the American and British governments to the whole subject of the capitulations as related to educational institutions, and the privileges thus derived.

The faculty is profoundly desirous of effecting a *modus vivendi* that may avert the impending crisis. Our students have conducted themselves with remarkable restraint and courtesy, and have manifested exemplary observance of all the regulations other than those in dispute. At any moment, however, the crisis may be precipitated by an unwise action on the part of any one. The movement is, unfortunately, not confined to students, but is fostered, perhaps controlled, by secret committees in the city, and perhaps in Egypt. The civil influence of this fact can not be too greatly emphasized or deplored. It is believed that the students are convinced that their contention is sanctioned by the program of the constitutional party in the government, and that the program foreshadowed in the summer of 1908 will presently receive the dignity of law. With this in mind, and convinced further not only of the sympathy of the Moslem public opinion, but also of the sympathy of the local government, they have appealed their case to high authorities in Constantinople."

The foregoing statement was issued at an early stage of the trouble, and since then the faculty has endeavored to exercise tact and patience in dealing with the students, seeking to avoid an acute crisis, involving violence and the perils which, under the present government, might attend it. Meanwhile, several of the Moslem journals of Syria and Egypt have commented on the situation, with inflammatory partizanship and surprizing bitterness, while public opinion in Moslem circles has apparently not been able to understand the view-point of the college authorities. Scant attention has been paid to the rights of the institution as an American educational foundation, initiated and supported exclusively by private funds, given by Christian friends in America, with the desire and explicit purpose of establishing in Western Asia a Christian college, where a broad and liberal education should be given, in a Christian atmosphere, in practical sympathy with the evangelical principles of the American Mission, from which it originated, and in environment of which it has been located.

The Moslem view-point has been emphasized, even to the extent that the college being on Turkish soil, and opening its doors to Moslem students, has no right to intrude Christianity into its curriculum, but should either place itself on a wholly non-religious basis, or otherwise should extend to Moslems the right to claim facilities for Mohammedan worship, such as a students' mosque, for example, on its own campus. By logical inference, a similar differentiated provision must be made for Jews, Druses, and all the other religious faiths represented among its students, in case they should

A GROUP OF STUDENTS IN THE COLLEGE LIBRARY

demand it with sufficient vigor as their right. The proposal was even advocated with much insistence that it was the duty of the college, under the new régime of constitutional liberty, to hand itself over either to the Turkish Government, or to the municipal authorities, who would shape its policy in harmony with the supposed scope of the new constitution, and in accord with that conception of liberty which is congenial to the Moslem mind. It has already become sufficiently clear that liberty as understood by the Constitutional Government will not be interpreted as granting freedom to the Moslem to become a Christian, and all signs point to the resolute shaping of the new administration in the interests of Islam, and its propagation. A bitter disappointment evidently awaits the Christian races of the empire, if they are expecting a fair share of influence and power in the government.

The right of the college, as a private American institution founded upon its own religious basis, and entitled to shape its own internal policy, is not conceded. The fact that the enrolment of students has been entirely voluntary on their part, and that full information has been supplied to them and to their parents as to what was expected of them, does not seem to relieve the situation from the standpoint of Mohammedan public opinion. The fact that there has been no claim, and no attempt on the part of the college authorities to force the consciences of the students, or interfere with their religious preferences, and that all that has been required of them was good order, and observance of the rules regarding attendance upon the public religious services of the institution, has not seemed to mitigate the attitude of hostility to the Christian tone and atmosphere of the college. That I am not misrepresenting this aspect of the subject, I quote from the forty-second annual report of the college, presented by the faculty to the board of trustees within a year, as follows:

> The supreme object of the college is the promotion of the Christian ideal among its students. Whatever success we may achieve in other ways, if we fail here, we fail in the fundamental point. . . . . The college thus believes that a man is not fully educated unless he is educated in his religious nature. It further believes that in educating his religious nature the claims of the Christian religion should be brought to his thoughtful attention. The college does not believe in proselytizing. It does not believe in denouncing other religions. It does not compel a student to sing Christian hymns, or to bow his head in prayer —if such acts violate his conscientious scruples, but it insists upon a serious and respectful attitude on the part of all, and strives to make clear that as a Christian college it is faithfully striving to illustrate the spirit of Christ's great motto: "I came not to destroy, but to fulfil."

The gist of the matter is that Moslem and Jewish and Druse students, and their parents, desire the educational advantages of the college, but wish to separate themselves entirely from its religious influence, and from contact with its Christian standards. They demand that its plant and endowment, so generously provided, to the extent of about $1,370,000, its annual income of about $85,000 (including fees for board and tuition), its corps of able professors and teachers, numbering over seventy, and drawn to its service by Christian motives, its splendid facilities (including sixteen imposing stone buildings on its campus of forty acres), dedicated to the expo-

sition and uplifting of Christian ideals, should all minister equally to the growth and power of Islam, and this by sequestering Christian benefactions, and ostensibly in the interests of liberty.

The authorities of the college have felt it to be their duty, as trustees and guardians of sacred interests, to resist this onslaught upon its traditional principles and vested rights. They have endeavored to do this firmly but kindly, in a conciliatory and forbearing spirit, out of consideration to the misguided students and in conservation of the highest interests of all concerned; not least of the entire student body (numbering in all 840), and of the Syrian community, and even the Ottoman Empire as a whole. In this era of misunderstood liberty, political bewilderment, and transitory administrative policy, through which Turkey is passing, it will be a service of no slight value to vindicate the true scope and significance of liberty, and firmly to resist attempts to overstep the bounds, and turn liberty into license, or make it an instrument of oppression.

The original charter of the college, dated in 1863, declares its purpose to be "the establishing and maintaining, or assisting to establish or maintain, in Syria, or other adjacent countries, a college, or other educational institution, which shall be self-governing, and founded and conducted upon strictly Christian and evangelical principles, but not sectarian."

Under the guidance of these principles the trustees, in cooperation with the faculty, are endeavoring to deal with this delicate problem, in its environment of prejudice and passion, backed by forces difficult to control under present conditions, and supported by an untrained public opinion, with false views of the real meaning of religious liberty, and strongly prejudiced in favor of Islam. It is evident that a situation has been created which calls for much wisdom and self-control, combined with firmness and essential loyalty to a high trust. The trustees, while declaring their cordial sympathy with the civil and religious freedom now happily established in Turkey, and willing to encourage all

FIELD-DAY SPORTS AT THE SYRIAN PROTESTANT COLLEGE

wise and profitable aspirations among the students and friends of the college, yet at the same time firmly declare that "they can not see their way to concede to demands that are at variance with the object for which the college was founded, and with its invariable practise during all its history." They are convinced that yielding to the demands proposed "would be prejudicial to the true interests of the country at the present time, and false, as well as injurious, to the aims and efforts of the college; while it would also, in no small degree, jeopardize the work of all missionary institutions in the empire. It might thus go far to impair or destroy the elevating effects of the educational and religious operations which have been a chief factor in creating the desire for civil and religious freedom, and which must be largely relied upon for its successful development."

It should be said, in conclusion, to the credit of the Christian students at present in the college, representing numerous Oriental sects and nationalities throughout Western Asia and Egypt, that they have behaved during all this turmoil with exemplary dignity, and have refrained from taking any part in the disorder. It is gratifying, too, that a large group of over fifty graduates of the college, residing in Cairo, have written to the faculty in vindication and support of the traditional policy, the abolishment of which is demanded by the Moslem and Jewish element among the students, and urging that these demands should not be granted.

THE CHURCH AND THE CRISIS IN CITIES

EDITORIAL

The crisis in cities involves the mission of the Church and of society generally to the masses, the remedies to be applied to pauperism, intemperance, licentiousness, crime; the improvement of the homes of the poor, and the schools of the ignorant; the shops of the wage-workers, and the cells of the felons. To study such questions intelligently we must begin with *heredity*, and then consider *environment:* no causes that make men and women what they are, and keep them from becoming what they may be, and ought to be, must be overlooked. Every condition that promotes health of body, good brawn and good brain, a well-informed mind and sound morals, household comfort and general well-being, comes within the compass of the investigation.

Picton's maxim was: "Always keep your center strong; always keep there your best men." And the maxim that is good on the battle-field applies equally well to the conflict going on on this other battle-ground in the social and political world.

There is no question that the city is the great menace of modern civilization. With its homeless and outcast classes, the masses estranged and alienated from the rich, the refined, and even the nominally Christian; with the strife between labor and capital, tending to anarchy, socialism, and nihilism; with Sabbath desecration, the drink traffic, open vice and secret

crime, slums that breed miasma and reek with moral pollution, with excessive immigration, but little or no assimilation or incorporation of foreign elements; and with consequent divergence of interest and sympathies, manners and morals; with practical separation that amounts to isolation and fosters mutual misunderstanding and alienation; it is not strange if philanthropist and statesman, patriot and Christian, unite to ask, what shall be done. The city is here, inevitably and permanently. Are its attendant evils inevitable and irremediable?

There is no likelihood that in this demand of the cities for a large outlay of both money and effort there will be any abatement. We shall probably always be in straits. The vigorous child grows; only the cripple and the dwarf remain stationary. Development brings of necessity new needs; the old clothes are worn out, or oftener torn out. What father would want a boy who needed no new suit for his growing body? The rapid growth of cities is in one way a mark of health as well as growth; but unguarded, unprovided for, what might be a blessing turns to a curse. Mrs. Shelley's *Frankenstein* shows how a giant may only prove a monster, unless gigantic stature and Herculean muscle are ruled by heroic nature and an unselfish will. As cities grow in population, society must grow in power to cope with all the demands which such increase makes upon good citizens and true Christians.

Thomas Jefferson is credited with the prophecy that the great cities would prove to be "the ulcers upon the body politic"; but, whoever originated this saying, its doubtful authorship can not impeach its profound wisdom and truth.

If the cities are ulcers, the whole body is rapidly being overspread with them, and the condition of society may well cause alarm. Our population is increasing with phenomenal rapidity, but the relative increase of cities is much more rapid. The "compendium of the Tenth Census" showed that, from 1790 to 1880, our whole population multiplied twelve times, but the population as gathered in cities eighty-six times, more than seven times as fast.

The Growing Multitudes

In 1790, one-thirtieth of the people in the United States lived in cities of 8,000 or more inhabitants; in 1800, one twenty-fifth; in 1810, one-twentieth; in 1830, one-sixteenth; in 1840, one-twelfth; in 1860, one-sixth; in 1870, over one-fifth; in 1880, one-fourth. In 1800, only six cities numbered 8,000; in 1880, 286,000.

Subsequent census returns have shown that a population of less than 3,000,000 in 1780, had risen to 50,000,000, a century later, and in twenty years more to 76,300,000; and in 1909 to nearly 90,000,000, with the congestion in cities increasing. In 1900, there were 100 cities whose population exceeded 38,000, and considerably over 800 with over 5,000.

An "*ulcer*" implies inflamed texture, purulent discharge; an abnormal, diseased condition, offensive, harmful. Is it not high time, not only for the statesman and philanthropist, but the patriot and citizen, to inquire whether these are necessary and incurable sores; whether they proceed from local diseases or from constitutional causes;

whether they are "simple," resulting from accidental injuries, or "specific," resulting from specific poisons or particular and unwholesome habits? In a word, can no physician or balm be found to relieve or remove what is corrupting and even destroying the virility and vitality of national life?

There are reasons why cities naturally and almost inevitably threaten the peace and prosperity of civilization. There is always danger in *masses*, especially if the elements composing them are heterogeneous. Whatever evil exists in individuals is concentrated, where they are closely gathered. A city becomes therefore at once a *nucleus* and *focus* for vice and crime. There conspiracies are formed; there criminals more easily escape detection and evade arrest; there a few designing leaders find the ignorant multitude ready for use as tools and dupes; there contact is close and communication easy and swift. All these and other evils bring increasing risk, as land becomes more valuable, rents higher, accommodations more scarce and scanty, and the poorer classes are crowded into closer quarters, and every condition of physical health and moral well-being fast ceases to exist.

Cities do not grow accidentally, or arbitrarily, but according to an eternal fitness; they spring up where travel and traffic find convenient starting-points, halting-points, stopping-points and cross-points, so that a sagacious observer can often foresee and forecast their sites. On the banks of navigable rivers; where fertile valleys meet and mingle; on the seacoast, where fine harbors invite shipping; in the center of great teeming prairies and savannahs, on the borders where great nations come in contact; in the neighborhood of great coal-beds, mines of ore and sources of productive industry; wherever manufacturers are likely to find a good workshop or market, there population gathers and centers.

But there also risks are incurred, and vices are encouraged. There the poor, ignorant, degraded classes are massed, who are on the search for work and are compelled to do anything for daily bread; whose brains are little developed, and who must depend almost entirely on brawn, alone; who, in the struggle for bare existence, often become mere machine-feeders, and turn into mere machines themselves. There are great factories and workshops in manufacturing towns, where, for a score of years, human beings have done nothing but perform one mechanical, monotonous task, like crowding a bar of iron into a "cutter"—in the midst of a confusion and clatter in which thought and speech are alike impossible. To some of them, no rest-day ever comes, and no respite but a few moments for a meal or a few hours for sleep. They practically know nothing of life but the material and the mechanical—and the bodily powers are all that are ever called into any activity. The mind, heart, conscience, will and spiritual nature, are asleep, or awake only to the suggestions of appetite, vice and crime.

The Foreigners

The cities are largely the gathering places of *foreign immigrants*. Immigration is irregular, varying according to the conditions here and abroad, the expulsive forces at work in other countries and the attractions that draw to our shores. But, on the whole, immigration is on the increase, as shown in successive decades of years. From

1820 to 1830, it reached only about 150,000. In the next decade, it rose fourfold to about 600,000; in the next, threefold more, to about 1,800,000, or twelve times what it was from 1820 to 1830; in the next, it went from 1,800,000 to 26,000,000; and from 1870-1880 to nearly three million. Thus the number of immigrants coming to our shores from 1870 to 1880 was twenty times what it was from 1820 to 1830, fifty years before.

From 1890 to 1900, about 3,850,000 immigrants landed on our shores; from 1900 to 1907, over 10,000,000, the total from 1820 to 1907 exceeding 21,000,000, a number equal to nearly one-fourth of the entire present population!

The peril lies, as has been said, in the *lack of assimilation*. These strangers import with them foreign notions, prejudices, customs, habits, favorable to a heterogeneous, instead of a homogeneous, people. Freedom relaxes into license and licentiousness, till free speech, free thought, free press, free love, run riot; with no common training and culture, common birth, common faith or common church life to fuse these masses into unity.

These immigrants naturally drift toward the cities, where they can most easily find work and those with whom they can associate and communicate in their own tongue. Hence the cities draw the foreign population, and in Cincinnati, Cleveland, Boston, New York, Chicago, etc., from six to nine out of every ten inhabitants are of foreign birth or parentage.

The crowding—the almost crushing—of the poorer and working classes in our cities means peril to every interest of body and soul. The question has never been properly considered in its relation to *bodily health*, yet without the healthy body how can we have the sane mind?

These overcrowded populations must be reached and controlled. Sometimes in a herd of 10,000 cattle there is a panic and stampede, and one can not stop them. The only way is to ride right into the midst of them, and little by little deflect their course till they run in a circle and so stop.

The Drink Traffic

The drink traffic constitutes one of the worst problems of cities. It constrains good citizens to arm for the encounter, and forget all party lines and local limits, in the fight with a foe that is perhaps on the whole the most malignant and dangerous. Whether it be the Blue Ribbon, Red Ribbon, or White Ribbon that we wear; whether it be the banner of Good Templars, Sons of Temperance, Father Matthew or other organizations, under which we march; whether we adhere to the policy of Canon Wilberforce, with his renunciation of alcohol even as a medicine; or to that of the late Dr. Howard Crosby, with his concentration of all forces on the *saloon;* we must think only that on which we agree, and in view of the present and awful peril put a stop to intemperance.

Even the slower and conservative Britishers are waking up to the perils of drink. There is one church in a Scotch city whose four successive pastors were victims of drink, and three of them died drunkards—and all, men of brains. The question of suppressing strong drink presses on all alike. A merchant in St. Louis, urged by a temperance deputation to join them in the fight, turned them off abruptly, saying, "It's no business of mine!" Soon

after, an accident on a railway sent home his own wife and two daughters mangled corpses, and that accident was due solely to rum! Where law is not adequate, we must have legislation; where the law is adequate, it must be enforced. We must not imitate the Irishman, who said in reference to certain legislation, "*I'm in favor of the law, but agin its execution.*"

The conflict is growing closer and hotter. On the one side not only temperance, but total abstinence is gaining ground with the intelligent and virtuous classes. Wine drinking, that was almost universal in 1838, had become exceptional in 1888. Fifty years thus saw it banished from the sideboard and the table, in thousands of homes where it used to be a common fashion to offer it to callers and use it as a beverage. Where a quarter century before, not one total abstainer could be found in the British House of Commons, there were afterward fifty. The United States had at least one President in the White House whose noble wife dared to banish it even from state dinners. Congressmen and Senators are not ashamed to appear on the platforms of great public gatherings as the advocates, not only of total abstinence on the part of the individual, but of prohibition on the part of the state. In Scotland, fifty years ago, ministers of the Gospel got tipsy at installations, where now it would be regarded as a scandal and disgrace.

There are many signs that the use of strong drink is fast losing respectability. A minister quaintly gave God thanks for tokens of a growing sense of shame in connection with drinking customs, as evidenced by the veiling of the interior of saloons behind screens, and to the attempt to conceal in the breath the fumes of alcohol by the use of aromatic spices. The new device—clusters of artificial rubber grapes charged with liquors, advertised as a "means of stimulation without observation even in the most criticising surroundings," and which are commended to orators, singers and actors, for the "unobserved manner in which they can be utilized to overcome fatigue," etc.—is not all this a confession that somehow respectable people have put the brand of their condemnation and curse upon the use of intoxicating liquors?

Few things are more powerful than public and pronounced disapproval. Agitation marshals the conscience of the people not only to mold laws, but to frame the unwritten code of moral usages—to determine what shall be regarded as respectable. And many a man who would not be controlled by his judgment or conscience, or even by a law, bows before the common sentiment that prevails in the community. We must therefore *make* popular sentiment on the drink question that shall make it as hot for a tippler as it was for a traitor in another crisis of our country. Drink must be driven from among men of standing, by the brand of curse burned upon its brow by the voice and vote of the people.

The remedy is not mainly in *law*, unless law be enforced; the dead-letter of ineffective legislation is worse than none. Executive and judicial officers and police force can not carry out law, unless backed by an intelligent, educated established public sentiment. There has been in many parts laws sufficiently stringent to have abated if

not abolished the evils of the drink traffic had those laws been executed; but even the restrictions upon Sunday liquor selling, selling to minors and to habitual drunkards, have often not been enforced because there was not a public conscience that demanded enforcement. The remedy is to be found in no mere improvement of law, unless we can insure its official discharge of duty. "Seventeen arrests" for violation, where there were seventeen hundred offenses, become a mockery of law and set it at defiance.

What could be expected but vagrancy, pauperism and crime in a city where there is one legalized dramshop to every one hundred and fifty-eight of the population! Where every thirty-second house is a saloon!—in other words, where every thirty-one families combine to keep the thirty-second in the liquor trade! Is it to be wondered at that in one year in that city there were some 50,000 arrests, and of them 30,000 were for habitual drunkenness, intoxication and disorderly conduct traceable to drink? While of the remaining crimes of violence, at least fifty per cent. were due directly or indirectly to rum? The calmest and maturest judgment of those best fitted to speak as umpires, charges seventy-five per cent. of all crimes to the demon of drink! The 6,000 saloons that curst that city averaged $4,500 per annum, or the gross sum of $27,000,000 for sales of drink.

In the sixth ward of that city, where the population was estimated at 10,000, there was one church to every 290 voters, one bakery to 127, and one grocery to 62; but one saloon to every 7½ voters!

In New York City 1,000 licensed liquor dealers represented twenty years ago 40,000 voters, and led Secretary Evarts wittily to observe: "We have a new LL.D.—licensed liquor dealers." And this was the power that ruled in the primary meetings, ward caucuses, nominations and final elections. Rum has long in our great cities been dominant at the polls.

Questions like these appeal to Church and State for speedy solution, and the challenge is becoming more and more imperative. While men sleep the enemy is awake and on the alert, and the tares are not only being sown but grown, until they leave little space for any wholesome grain. The crisis is more critical every hour. When will the popular mind and conscience awake to the awful danger that threatens not revolt only, but revolution! We must *pray* and *work*, for our working will go far to make effectual our praying.

Some years ago Sir Wilfred Lawson told in the British parliament of a little girl who prayed that God would protect the little birds, and keep them from entering the trap her brother had set.

"Do you think God will answer that prayer?" she was asked.

"I am sure He will," she confidently replied.

"What makes you so sure?"

"I smashed the trap!"

She had answered her own prayer. Go thou and do likewise.

MEMORABLE MISSIONARY DATES FOR MAY

PREPARED BY MISS BELLE M. BRAIN

May 1, 1806.—Arrival of Henry Martyn at Calcutta.
See any life of Martyn.

May 1, 1816.—Birth of Fidelia Fiske.
See article in this number.

May 1, 1873.*—Death of David Livingstone.
See "Personal Life of David Livingstone," by Blaikie.

May 2, 1821.—Birth of Bishop William Taylor.
See MISSIONARY REVIEW, Aug., 1902, p. 609.

May 2, 1844.—Death of Henry Nott.
See "Encyclopedia of Missions."

May 2, 1859.—Rev. J. Liggins, first Protestant missionary arrived in Japan.
See "Japan and Its Regeneration," by Carey.

May 3, 1721.—Hans Egede sailed for Greenland.
See "Heroes of the Mission Field," by Walsh.

May 3, 1823.—Death of W. A. B. Johnson, of Sierra Leone.
See "New Acts of the Apostles," by Pierson.

May 4, 1873.—Death of David Livingstone (?) *

May 5, 1808.—Birth of Pastor Harms.
See MISSIONARY REVIEW, July, 1899, p. 489.

May 5, 1893.—Death of Robert Whittaker McAll, of Paris.
See MISSIONARY REVIEW, Sept., 1893, p. 680.

May 6, 1543.—Francis Xavier landed at Goa.
See "Heroes of the Mission Field," by Walsh.

May 6, 1827.—John Williams landed at Rarotonga.
See "Missionary Enterprises in the South Sea Islands," by John Williams.

May 6, 1831.—Birth of Bishop Schereschewsky.
See MISSIONARY REVIEW, Feb., 1907.

May 7, 1859.—Guido F. Verbeck sailed for Japan.
See "Verbeck of Japan," by Griffis.

May 8, 1816.—Founding of the American Bible Society.
See "Encyclopedia of Missions."

May 9, 1760.—Death of Count Zinzendorf.
See MISSIONARY REVIEW, May, 1900.

May 9, 1834.—Death of William Carey.
See any life of Carey.

May 10, 1799.—Founding of the Religious Tract Society, London.
See "Encyclopedia of Missions."

May 11, 1879.—Death of Bishop Gobat.
See "Encyclopedia of Missions."

May 11, 1887.—Death of Ion Keith-Falconer.
See "Encyclopedia of Missions."

May 12, 1838.—Death of Samuel Marsden, of New Zealand.
See "Pioneers and Founders," by Yonge.

May 16, 1819.—Baptism of Pomare II. of Tahiti.
See "Islands of the Pacific," by Alexander.

May 16, 1828.—Baptism of Kho-Thah-Byu.
See "New Acts of the Apostles," by Pierson.

May 17, 1882.—James Hannington sailed for Africa.
See "Life of James Hannington," by Dawson.

May 18, 1834.—Birth of Sheldon Jackson.
See "Life of Sheldon Jackson," by Stewart.

May 18, 1814.—Founding of the American Baptist Missionary Union.
See "A History of Baptist Missions," by Merriam.

May 18, 1870.—James Gilmour arrived at Peking.
See "James Gilmour, of Mongolia," by Lovett.

May 19, 1902.—Death of Bishop Taylor.
See MISSIONARY REVIEW, Aug., 1902, p. 609.

May 20, 1690.—Death of John Eliot.
See "Heroes of the Mission Field," by Walsh; "Pioneers and Founders," by Yonge; or "Protestant Missions," by Thompson.

May 20, 1861.—Martyrdom of the Gordons on Erromanga.
See MISSIONARY REVIEW, July, 1900, p. 508.

May 21, 1832.—Birth of Hudson Taylor.
See MISSIONARY REVIEW, Sept., 1905.

May 21, 1855.—Griffith John sailed for China.
See MISSIONARY REVIEW, June, 1905.

May 21, 1891.—Death of James Gilmour.
See "James Gilmour, of Mongolia," by Lovett.

May 22, 1869.—Death of Jonas King.
See "Encyclopedia of Missions."

May 24, 1824.—Birth of John G. Paton.
See "Autobiography of John G. Paton."

May 26, 1700.—Birth of Count Zinzendorf.
See MISSIONARY REVIEW, May, 1900.

May 27, 1830.—Arrival of Duff in Calcutta.
See "Modern Heroes of the Mission Field," by Walsh.

May 27, 1862.—Founding of Metlakahtla, Canada.
See MISSIONARY REVIEW, Nov. and Dec., 1893.

May 27, 1904.—Death of François Coillard.
See MISSIONARY REVIEW, June, 1904, p. 445.

May 29, 1815.—Founding of the Basel Missionary Society.
See "Encyclopedia of Missions."

May 30, 1809.—Henry Martyn reached Persia.
See any life of Martyn.

May 30, 1821.—Death of Samuel Newell.
See "Encyclopedia of Missions."

May 31, 1792.—Carey's great sermon at Nottingham.
See any life of Carey. Also MISSIONARY REVIEW, Sept., 1892, p. 644.

*In "Last Journals," the date is May 1st. On the stone in Westminster Abbey it is May 4th. His attendants could not quite determine the day.

A Suggested Program on Fidelia Fiske

1. SCRIPTURE LESSON: How to pray.—Matt. 6: 5-13.
2. HYMN: "Must Jesus Bear the Cross Alone?"
   A favorite hymn of Miss Fiske.
3. QUOTATIONS: "Praying breath is never spent in vain."
   "It is *how* we live more than *where* we live."
   These two quotations from Miss Fiske should be memorized and used as wall mottoes.
4. POEM: "If You Love Me, Lean Hard."
   This poem is in many collections of religious verse. It may be obtained in leaflet form from the American Tract Society, New York.

FIDELIA FISKE, THE MISSIONARY SCHOOLMISTRESS

Born, May 1, 1816

BY BELLE M. BRAIN, DETROIT, MICH.

On a spur of the eastern slope of the southern part of the Green Mountains lies the little hill town of Shelburne, Mass., where, on May 1, 1816, Fidelia Fiske was born.

Fifty years before, her great-grandfather, Ebenezer Fiske, Jr., with his wife, Dorcas Tyler, of Upton, and their children, came to the little town, and on almost the highest point of Ball Mountain erected a small dwelling. Near this spot, in a plain, one-story farmhouse, his children and his children's children dwelt for generations, and here both Fidelia Fiske,* and her uncle, Pliny Fisk, first saw the light.

The atmosphere of the old ancestral home was charged with prayer. Its inmates could look back on an unbroken line of godly ancestors for more than three hundred years, and upon Dorcas Tyler, an extraordinary woman, distinguished alike for her godliness and thrift, the spirit of prayer descended with great power. Notwithstanding the care of her large family, she was in the habit of setting apart whole days for prayer, and toward the close of her life she prayed almost without ceasing. The great burden of her petitions was that her descendants might be the children of God down to the very end of time. So abundantly were these prayers answered that in 1857 it was an ascertained fact that more than 300 of her descendants were members of the Christian Church.

* The branch of the family to which Miss Fiske belonged usually dropt the final *e*, but toward the close of her life she returned to the original spelling of the name.

Living in the old home, of which her grandfather, a saintly old patriarch, was also an inmate, the child Fidelia early became familiar with the family traditions of godliness and thrift. "Our grandfather used to

FIDELIA FISKE

hold us many long hours on his knees," she wrote to a cousin in 1852, "and tell us of Uncle Levi and Uncle Pliny and Uncle John. And many a time have I been incited to diligence by the articles of our good grandmother's industry, as presented by that dear grandfather. He used to tell us how she spun and wove and used her skilful needles when others would be sleeping. I have seen that beautiful pair of long linen stockings which she kept in your father's cradle and knit upon when she was nursing him."

Nothing, however, made so deep an impression upon Fidelia as the story of her great-grandmother's prayers.

As a child she loved to stand beside her grave in the old burying-ground and feel that her prayers for her would be answered. "I remember what you used to tell me of her when I was a little girl," she wrote to her mother from Persia. "I often think

THE BIRTHPLACE OF FIDELIA FISKE

that I may be receiving blessings in answer to her prayers, for I know that she prayed for her children's children for all coming time."

Reared in such an atmosphere, Fidelia Fiske was a thoughtful and observing child. At the age of four she entered the district school close by her home, and here for the next ten years much of her time was spent. As soon as she could read she eagerly devoured every book that came in her way, not only those that her father owned, but those he drew from the "Social Library" in the town, of which he was both a proprietor and a patron. The books were largely religious and far beyond her years—she read Dwight's "Theology" through twice before she was eight—yet she testified in after years to their helpful influence on her.

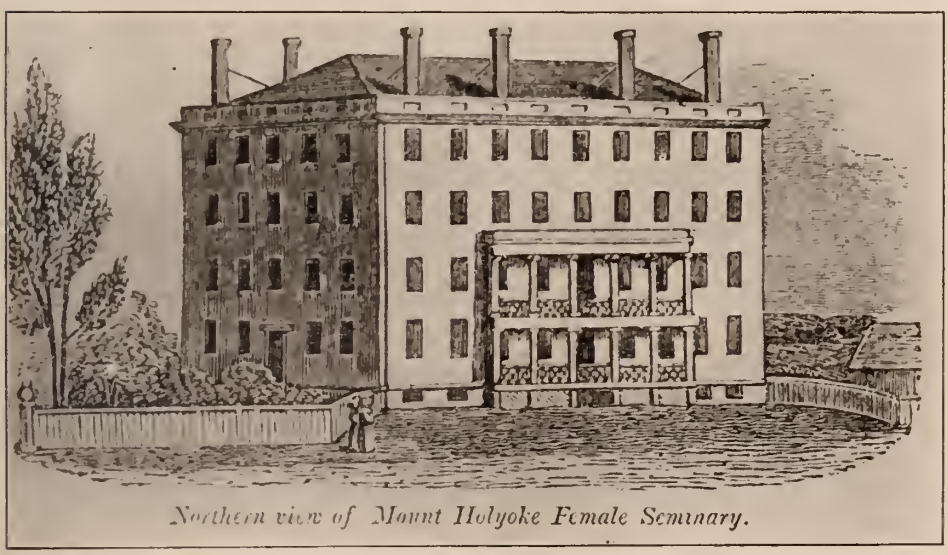
The one great book of this godly household was, however, the Bible. Fond as her father was of other reading, he loved his Bible best of all, and it was largely from him that Miss Fiske gained her wonderful knowledge of the Scriptures. It was his custom to assign to each of his little daughters—he had no sons—stated tasks for study and reading, and various ingenious devices or incidents in their daily lives were used to make them search the Scriptures for themselves. When they came to him one day begging him to buy a French bedstead, he said: "I will think about it; but I have read in a certain book about a king who had an iron bedstead. Can you tell me his name?" What the book was they needed not be told, but were soon busily searching for the story which was thus fixt in their memories.

The conscious missionary interest of the child began at three, when her uncle, Pliny Fiske, left the old home to go as a missionary to the Holy Land. The affecting scenes connected with his departure made an indelible impression on Fidelia's youthful heart, and no one took a keener interest in his letters than the little niece who was to follow in his steps. She sometimes played that she was a missionary and was passing through experiences similar to his across the sea. One day she ran into the house exclaiming, "I have been to Jerusalem in the wheelbarrow!"

At the age of eleven she came into personal touch with another missionary—the Rev. Jonas King, from Greece. While visiting her father, he solemnly laid his hand on her head and said that some day she must go and teach the heathen, as her uncle Pliny did. "I wish," he added, "that you

were old enough now to go with me to Greece." She never forgot this, and years after, when she met Mr. King at Smyrna, on her way to Persia, reminded him of what he had said.

On July 12, 1831, at the age of fifteen, she publicly confest her faith in Christ, and became a member of the Congregational Church at Shelburne. To the earnest young girl this was a step of much importance. At once there was laid on her a burden for the salvation of others which never left her, and with a heart overflowing with love, she endeavored to lead her young friends and companions to Christ. At the same time, she began to cherish in her heart the secret hope that some day she might go as a missionary.



Northern view of Mount Holyoke Female Seminary.

MOUNT HOLYOKE SEMINARY IN THE TIME OF MISS FISKE, ERECTED IN 1837

In the autumn of 1839, after teaching for several years with great success in the district schools of Shelburne, she entered the middle class of Mount Holyoke seminary at South Hadley, Mass., founded two years before by that matchless teacher, Mary Lyon. She hoped to complete the course in two years, but near the close of her first year malignant typhoid fever broke out in the school, and many of the students, herself among them, contracted the disease soon after going to their homes for the summer vacation. She was so ill that there was little hope of her recovery, and once she sank so low that she seemed to be dead—an experience that gave her a vivid sense of the reality of the unseen world and had no small influence on all her after life. She recovered, but her father and sister contracted the disease and died within a few days of each other while she was still too ill to leave her bed.

In the autumn of 1841, after a year at home, she reentered the seminary as a member of the senior class. Graduating in 1842, she at once became a teacher in the school, a position in which she soon proved herself invaluable. But not long did she continue in it, for in a few months she heard

the Master's voice calling her to Persia.

During her senior year her missionary interest had been greatly stimulated by rooming with the daughter of a missionary to the Sandwich Islands, and by the addresses of a number of returned missionaries who visited the school. Among these was Dr. Perkins, of Persia, who was accompanied by the Nestorian bishop, Mar Yohanan. "The bishop addrest us most affectingly," she says, "and in closing he slowly said, 'While you go on to improve, oh, remember us, *so dark! so dark!*' My heart responded, 'My brother, thy people will I remember, and gladly would I be spent for their salvation!' "

Meanwhile the heart of Mary Lyon was being filled with a longing to see her beloved seminary a greater power in missionary work. At the meeting of the American Board in the autumn of 1842, she was so deeply moved that on her return to the seminary she called the teachers and pupils together, and reminding them that the school had been largely founded to advance the cause of missions, asked them to join her in reconsecrating it to its holy purpose. "The Lord accepted the offering," says Miss Fiske, "but in so doing asked not only for gold and silver, but that one-half the teachers with her that year should sooner or later go in person to the heathen. Miss Lyon often said in after years, 'I little knew how much that prayer-meeting would cost me.' "

Not long after, an urgent call came to the seminary for workers. On January 16, 1843, Dr. Perkins, who was about to return to Persia and was unable to find teachers for the girls' school at Urumia, came to South Hadley to seek them there. His needs having been stated to Miss Lyon by her pastor, she sent him word to call at the school at seven that evening, and then proceeded to take measures of her own to secure the volunteers.

At evening prayers she told the young ladies that two teachers were needed for Persia, and said that if any present were willing to go or had any interest in the matter they might write her a note and leave it in a designated place. At the end of an hour no less than forty notes had been received! Many of them were quite long, but one merely read as follows:

> If counted worthy, I should be willing to go. *Fidelia Fiske.*

She was at once chosen as the one best fitted for the work, but so valuable had she become to the school, it seemed impossible to give her up. God evidently wanted her, however, and at length Miss Lyon consented to her going.

When Miss Fiske learned of her acceptance, she was radiant with joy, but alas! her mother and sisters, backed by her pastor and many friends, at once vetoed the project, largely because her health was not very good. Much as she longed to go, she yielded to her mother's wishes, saying "It is *how* we live more than *where* we live."

Another was chosen to go to Persia in her place, but she, too, was kept at home by her loved ones. When Miss Fiske heard this she was much troubled and that night she could not sleep. Next morning she declared that even at this late hour—Dr. Perkins was to sail in less than two weeks—she would go if her family would give their consent. "If such are your feelings," said

Miss Lyon, "we will go and see your mother and sisters."

In less than an hour they were on their way to ask "if Fidelia might obey the Lord's call to Persia." Of the journey and its result, Miss Fiske's biographer tells as follows:

> After a thirty-mile drive in an open sleigh, on that cold wintry Saturday, through snow-drifts in which they were several times upset, they reached her mother's home in Shelburne Hills, about eleven o'clock at night. The family were aroused from their slumbers to receive the unexpected guests and hold an unexpected consultation. Prayers and tears mingled with the solemn discussions of that hour. There was little sleep beneath that lowly roof that night, and the consideration of the subject gave a peculiar sacredness to all the duties and services of the following day. Before the Sabbath closed, that mother, whose heart at first pleaded so hard against the separation, was enabled cheerfully to say, "Go, my child, go," and the great question was definitely settled.

Returning to Mount Holyoke on the following Friday, Miss Fiske found that nearly the whole school had spent every spare minute in sewing for her and had made ready a very good outfit. A farewell service was held that afternoon in the seminary hall, and in the evening she met for the last time with the teachers and pupils. The parting was a sore trial, for she was dearly loved in the school, and the thought that they might never see her again filled them with sorrow. The next morning she left for Boston, where on the following Wednesday, March 1, 1843, she sailed for Smyrna with a number of missionaries bound for Turkey and Persia, Mar Yohanan being one of the party.

On April 7th, after a voyage of five weeks, they reached Smyrna, and Miss Fiske had her first glimpse of a foreign mission field. "My heart bleeds over the wretchedness which meets my eye," she wrote. "Had I ten thousand lives I would gladly give them all to help raise these degraded ones."

From Smyrna they went to Constantinople and thence to Trebizond, where the long journey of more than 700 miles overland began. The route was a dangerous one, lying through an unsettled mountainous region infested with robbers, but on June 15, 1843, they reached Urumia, where Miss Fiske was to labor for fifteen years for the Nestorian women and girls.

The condition of these daughters of Persia was far worse than she had anticipated.

> "I felt deeply for my poor sisters before going to them," she says, "but there was a deeper feeling, even anguish, when I realized, from mingling among them, how very low they were. I really knew at first very little of the *pit* into which I was descending. I did not wish to leave them, but I did often ask, 'Can the Savior's image be reflected from such hearts?' It is one thing to pray for our degraded sisters while in America, but quite another to raise them from their low estate. When I saw their true character I found I needed a purer, holier love for them than I had ever possest."

Notwithstanding their repulsiveness, she cheerfully began her work among them, and ere long there came to her heart the "purer, holier love" she needed. After two months in Persia, she was enabled to say:

> Already I find I am becoming attached to these poor children. I often feel like embracing them and loving them as I would children at home. I try to prevent their extreme filth and degradation from severing them from me.

The specific purpose for which she had come to Persia was to take charge

of a school for Nestorian girls started by Mrs. Grant in 1838. It was counted a disgrace for a woman to learn to read in Persia, and mothers did not wish to have their daughters go to school, yet under the loving care of its gifted founder, the little school had grown and prospered until her death in 1839. After that it was continued under native teachers, but with poor success.

It had always been a day school; but seeing the wretched condition of the homes, Miss Fiske conceived the idea of making it a boarding school, where the girls could be trained in habits of cleanliness and thrift. The mission approved the scheme, but as it was opposed to all the laws of etiquette and tradition among the Nestorians, it was declared impossible to find the girls.

Miss Fiske was unwilling to give up the plan, and at once began to search for girls. "The first Syriac word I learned was 'daughter,'" she says, "and as I could now use the verb 'to give,' I often asked parents to *give* me their *daughters*."

Fortunately, Mar Yohanan took the deepest interest in the project. When asked on his return to Persia, "What are the wonders of America?" he had replied, "The blind they do see, the deaf they do hear, and the women they do read; they be not beasts." And he often said, "Of all colleges in America, Mount Holy Oke be the best; and when I see such a college here I die."

One day in August he came to Miss Fiske and said, "You get ready and I find girls." On October 16th, the day set for opening the school, fifteen day scholars came but not a single boarder. Great indeed was Miss Fiske's disappointment. But her sorrow was soon turned to joy, for looking out of the window she saw Mar Yohanan leading two little girls by the hand, Hanee aged ten, and Selby, his own little niece, aged seven. At the door he said, as he put their little hands into hers, "They be your daughters; no man take them from your hand. Now you begin Mount Holy Oke in Persia."

With tears of joy Miss Fiske received the little strangers and at once began her famous school. The number was soon increased to six, tho after being in the school for fifteen days two of them ran away to their homes. Thinking it unwise to follow them, she did not see them again until ten years later, when, at a reunion of all her girls, two strangers came with the rest. "We were your pupils for fifteen days," they said, "and we are sorry we ran away." Their places were soon filled by others, and by the end of the year the attendance had increased to twelve.

The care of these rude, wild girls, who studied out loud in school hours and jumped over the benches like wild goats at recess, was at first a very heavy burden. They came to her so ragged and dirty and so covered with vermin that the first work was to thoroughly cleanse them, comb out their tangled hair and put them into fresh, clean clothes. Under this treatment they improved so much that their mothers were delighted, and asked again and again, "How do you make them so white?"

The hearts of these children were as impure as their bodies were filthy. Lying, the use of vilest language and thieving were general. At first nothing was safe even when kept under

lock and key. The buttons frequently disappeared from the week's washing and Miss Fiske could not keep a pin in her cushion. So sly were the girls that they were never caught in the act, and nothing could be proved against them. But at length she conceived of a plan. The story is told in "Woman and her Savior in Persia" as follows:

FISKE SEMINARY, URUMIA, PERSIA

One summer evening, just before they were to pass through her rooms to their beds on the roof, knowing that none like them could be obtained elsewhere, Miss Fiske put six black pins in her cushions and stept out till they had passed. As soon as they were gone, she found the pins gone too, and called them back. But no one knew anything about them. She showed them that they must know, as no one else had been there. Six pairs of little hands were lifted up as they said: "God knows we have not got them." To this she replied, "I think God knows you have got them," and searched each one carefully, without finding them. She then proposed to kneel down and ask God where they were. She laid the matter before the Lord, and as she arose from her knees remembered that she had not examined their caps. She now proposed to do this, and one pair of hands went right up to her cap. Of course this girl was searched first, and there were the six pins so concealed in its folds that nothing was visible but their heads. The incident did much good. The pupils looked on the discovery as an answer to prayer and began to be afraid to steal when God exposed their thefts.

The fact that her little charges must be always with her added not a little to her burdens. They were allowed to remain in the school only on condition that they lodged with or near their teacher and never went out except in her company. Wherever she went they went also, and were as closely associated as tho they were mother and daughters.

Engrossed as she was with her work in the school, she found time almost every day to go out with her girls to visit the Nestorian women, not only in the city, but also in the surrounding villages. Refined New England gentlewoman tho she was, she went into the filthy, vermin-infested houses, and sitting on a mat on the floor, preached Christ to the women who crowded around her.

She invited the mothers to come to her home, and finding that they were unwilling to attend the regular services of the mission on account of the presence of the men, she arranged a separate service for them in her own apartments. At first only five responded, but soon the attendance grew to forty.

It was in connection with her work for the women that the following incident occurred. In a letter dated December, 1855, she writes:

A few Sabbaths ago I went to Geog Tapa with Mr. Stoddard. It was afternoon, and I was seated on a mat in the middle of the earthen floor of the church. I had already attended Sabbath-school and a prayer-meeting with my pupils, and weary, I longed for rest. It seemed as if I could not sit without support through the service. Then I remembered that after that came my meeting with the women of the village; and, oh, how desirable seemed rest! But God sent it in an unexpected way; for a woman came and seated herself directly behind me, and invited me to lean on her. I declined; but she drew me back, saying, "If you love me, lean hard." And then came the Master's voice, repeating the words, "If you love *me*, lean hard"; and then I leaned on Him, too. I was rested long before the services were through; then I spent an hour with the women, and after sunset rode six miles to my home. I wondered that I was not weary that night nor the next morning; and I have rested ever since on those sweet words, "If you love me, lean hard."

Meanwhile a great change was taking place in the school. The rude, wild girls were becoming quiet, studious and thoughtful, neat in appearance and tidy in their ways. They were, too, learning to love their Bibles and engage in daily, secret prayer, and their teacher was not without hope that, ere long, some of them would give their hearts to the Savior.

In the autumn of 1845, two years after the opening of the school, there began to be unmistakable signs of a deepening spiritual interest. The girls spent more time in prayer, and sometimes at night, after the lights were extinguished and other conversation ceased, they could be heard talking with God and pleading for the forgiveness of their sins. At length, on the first Monday of January, 1846, which, according to custom, was observed by the entire mission as a day of fasting and prayer, the blessing began to descend. Miss Fiske tells about it as follows:

We had spoken of passing the day in "wrestling for souls." But we had only begun to *seek*, not to *wrestle*, when we learned that souls were pleading for themselves. I went into my school, as usual, at nine o'clock, and after telling the pupils that many prayers would, that day, be offered for them by friends far away, I prayed with them, and then sent them to another room to study with a native teacher. All but two passed out. As these lingered, I said: "Did you understand me?" They came nearer and I saw that they were in tears. "Have you heard bad news?" I asked. They gave no answer, but coming nearer, whispered, "May we have to-day to care for our souls?" I had no private room or closet to give them, but the dear children would find a place. They went

to the wood-cellar, and taking sticks of wood, made their own closets; and there they spent that cold day, seeking the forgiveness of sins. Nor did they seek in vain; they were soon trusting in Christ and we were led to hope for yet greater blessings.

verts became helpers in the work. Sometimes as many as fifteen Nestorian women spent the night at the school, seeking salvation through Christ. Gathering together cushions, quilts and pillows, Miss Fiske turned

SOME OF THE GIRLS AT FISKE SEMINARY, URUMIA, PERSIA

Not long after this the Holy Spirit began to work simultaneously in both the girls' school and the boys', where Mr. Stoddard, the missionary in charge, had worked and prayed with a faith equal to that of Miss Fiske. On the same day, and almost at the same hour, five in each school were convicted of their sins. During the revival which followed, more than fifty from the two schools accepted Christ.

At the end of three weeks the people from without began to come to the meetings, and the dear young con-

her sitting-room—the Bethel, her girls loved to call it—into a dormitory for them. She, herself, prayed with them till midnight, and then, retiring to her own room, heard them praying for themselves until the morning dawned.

The most remarkable conversion during this revival was that of Deacon Gewergis, one of the fiercest and vilest of the Nestorians, who in the autumn of 1845 had brought his little daughter to the school. Miss Fiske was at first unwilling to receive the child of such a man, but finally agreed

to do so. Such was her fear of the father that she was thankful when he returned to his home in the mountains, twenty-five miles away, where the deep snows would soon cut him off from coming again.

But one Saturday in February, when the revival was at its height, he suddenly appeared at her door, drest in his Kurdish costume, his dagger at his side, his belt full of ammunition and his gun slung over his shoulder. Miss Fiske viewed him with dismay, feeling that a wolf was entering her fold. And such indeed he seemed as he ridiculed Christ's little ones for their interest in their souls. But they were so much in earnest that they cared nothing for what he said, and presently his little daughter led him away to a private place of prayer, where she poured out her heart first for herself and then for him. At first he thought to strike her, but was mercifully restrained. The next day, as Miss Fiske talked and prayed with him, he suddenly broke down and confest his need of salvation.

So mightily did the spirit of God work in his heart that when at last he found Christ all he could do was to cry, "My great sins and my great Savior!" On Monday morning he returned to his home in the mountains, to tell his friends and neighbors "of sin and of Christ." Henceforth his only work was the winning of souls. "He went through the mountain districts many times," says Miss Fiske, "with his Testament and hymn-book in the knapsack thrown over his shoulders. As he entered the passes among the rocks he sang, 'Rock of Ages, cleft for me,' and when he sat down by the side of a fountain, he burst forth with, 'There is a fountain, filled with blood.' He warned all he met and pointed them to Christ, until he was called to rest on March 12, 1856."

Regarding the seminary as his spiritual birthplace, he ever loved to pray for it. One evening, after leading the devotions in the boys' school, he exclaimed as he rose from his knees, "God forgive me, I forgot to pray for Miss Fiske's school!" and kneeling down again, poured out earnest petitions for a blessing on it.

Two months after the beginning of the revival, it was thought best to close the school for a brief vacation. As they left for their rude, unchristian homes, the pupils pleaded with their teacher to pray that their love to Christ might not grow cold. "Did you ever see a new-born lamb cast into the snow and live?" asked one of the youngest among them. But most nobly did they stand the test. They not only kept their own hearts warm, but led others to Christ and taught them to pray.

Nowhere on the mission field has the spirit of prayer been poured out more abundantly than upon these young Nestorian converts, who loved to spend three, four and even five hours a day in their prayer-closets holding communion with God and pleading for the salvation of souls. So intensely in earnest were they that the pages of their Bibles were often wet with tears.

During the twelve years that followed this first great awakening, there was an almost uninterrupted revival in the school. Scarcely a year passed without its period of special interest during which scores of souls were won for Christ.

During all these years the most intimate connection was kept up between

the little seminary in Persia and its prototype in the home land. During Miss Fiske's senior year, Miss Lyon had said to her girls: "Perhaps next New Year's day will find some of you on a foreign shore. If so, we pledge you a remembrance within these sacred walls"—a pledge that was faithfully kept, not only that year, but during the years following.

Wonderful indeed is it to note the results. On that first Monday in 1846, when the two little Nestorian girls were making their prayer-closets in the wood-cellar in Persia, Miss Lyon said to her girls at South Hadley, "We must pray more for Miss Fiske and her school," and many responded by setting apart the day for the purpose. By comparing dates, it was found that of the subsequent revivals all began on the very day, and some at the very hour, when prayer was ascending to God for them in the home land.

In 1858, after fifteen years of unremitting toil, Miss Fiske's health was so broken that it was thought best for her to return for a time to America. Sore indeed was the sorrow when, on July 15th, in company with several other missionaries, she left Urumia and began the long journey toward home. Never has a missionary been more dearly loved, and rarely has one left so deep an impress on a foreign land.

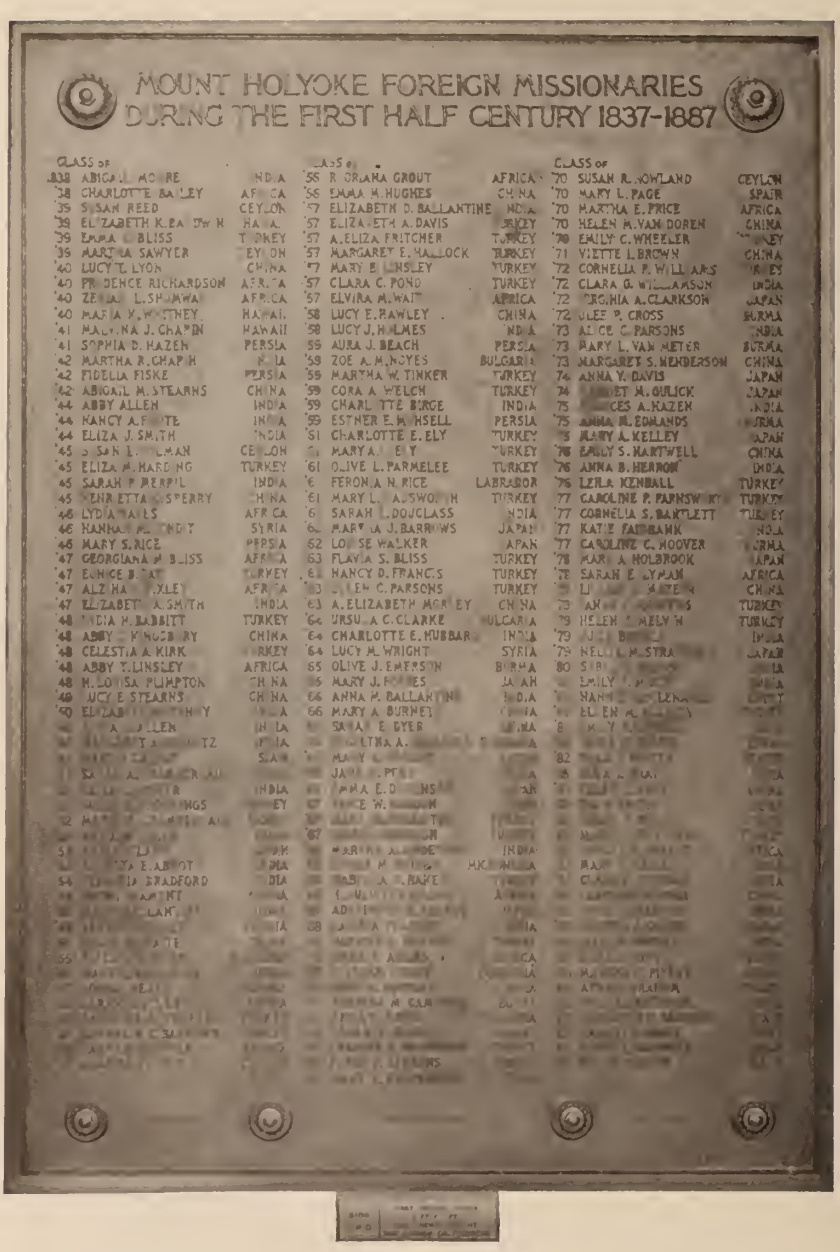
On December 17th, she landed in Boston, and a few days later, after a separation of nearly sixteen years, she was folded in her mother's arms. Shortly after her return she was urged by the trustees to become the principal of Mount Holyoke. She thought best to decline the offer, but finally agreed to take up her residence in the school and become its chaplain or spiritual adviser, conducting the daily devotional services in the hall, and looking after its general religious interests. So abundantly was she blest

MARY LYON
Founder of Mount Holyoke Seminary

in this new sphere, that of 344 students in the school only nineteen left it unconverted.

But her heart was ever in Persia, and almost to the close of her life she entertained the hope of returning to her work. This was not to be, for on July 26, 1864, after a period of great suffering, she entered into rest.

Fifty years have passed since she bade farewell to her sorrowing girls in Urumia, but her work in Persia still abides. The seminary to which she gave so many fruitful years, is still in successful operation, and the seed she sowed is bearing abundant fruit.



A TABLET TO MOUNT HOLYOKE MISSIONARIES

At the recent celebration of Founders' Day at Mount Holyoke College, this bronze tablet, five feet by seven, was unveiled. It contains the names of the 176 students of the college who, in the first half of the century of its existence, 1837-1887, went as missionaries to the foreign field.

The maiden names of the missionaries are given on the tablet, being preceded by the class and followed by the country to which each one went.

WHAT MOUNT HOLYOKE HAS DONE FOR FOREIGN MISSIONS

BY HENRIETTA EDGECOMB HOOKER, PH.D., SOUTH HADLEY, MASS.

The prophetic vision of what is most worth while and the power to so choose that, when the years add perspective, the choice seems always greater and wiser, is granted to but few souls and they are the truly great.

Mary Lyon, the founder of Mount Holyoke, devoted her life, as the world says, to the "Cause of the Higher Education for Women"; but closely interwoven with it and, as she herself says, "as a fire within my bones," were the interests of foreign missions. Education and Christian missions still go hand in hand with the hand-clasp every year growing stronger. What two questions of so long ago, vital to-day, have more widened their horizon or shown by results that they are more worth one's while?

The only book by Miss Lyon in the Mount Holyoke College Library is "The Missionary Offering," a small volume of about 100 pages. This appeared in 1843, a time of stress in the finances of the American Board, over which Miss Lyon was deeply anxious. It was evidently written with the hope of moving individuals of all classes to feel personally responsible that there should be no debt at the end of the financial year with the necessary curtailing of work. Perhaps a few quotations may best show Miss Lyon's attitude toward missions. It is easy to recognize their affinity with other words of hers, often quoted, especially with that perhaps most illustrious sentence chosen to be placed upon her tombstone, "There is nothing in the universe that I fear, but that I shall not know all my duty or shall fail to do it."

She says: "A view of my own individual responsibility rested upon me with an indescribable weight. I felt that my duty in my own little sphere, and with my own feeble ability, was more to me in the sight of God than the duty of all the world besides. Could I throw my influence over the whole country, and bring thousands into the treasury of the Lord, it might not be so important a duty for me as to give from my own purse that last farthing which God requires."

"Could I make my voice heard from one end of the land to the other and so plead in behalf of the perishing heathen, that all our missionary concerts should be filled with hearts bowing together in the presence of God, it might not be so important a duty for me, as to carry my own feeble petition myself to the throne of mercy, and there in the name of our blest Redeemer, plead the promises with an earnestness which can not be denied."

Of others she said:

> Is the spirit of any one stirred within him in behalf of this cause; let him be faithful in his own place, and in his own way, and for himself alone. Let him carry his own petition warm from his own heart to the throne of mercy, rather than to seek for a friend to carry it in his behalf, and it shall prevail. Let him give all—all that he ought—either from his abundance or from his scanty store, rather than to look to his neighbor to do it in his stead, and the deed shall be remembered in heaven and his work shall not be in vain. . . .
>
> In the great work of saving souls—let us first give up our superfluities. When

that is done, if the Providence of God still calls, let us next give up our conveniences. When we have done that, if souls are still unsaved and unenlightened, and the door is still kept open by divine Providence, waiting for us to enter, let us last of all give up our necessities to the infinite extremities of immortal beings.

The writer may seem to have given undue prominence to the words of Miss Lyon in writing of what Mount Holyoke has done for missions. But it is for the reason that the avowed and emphasized attitude of any Founder toward great questions or great principles can not fail to give a trend to the institution founded. The words, "Take hold where no one else will," have echoed through all the years at Mount Holyoke, since Miss Lyon's lips first uttered them, and "culture consecrated to service" has been the watchword to the present day.

At first, Miss Lyon did not encourage her students to go to foreign lands, as she felt that consecrated young ladies had plenty of missionary work to do in their own homes, urging them rather to induce their brothers to go. In 1843 a letter came asking for some one to go to Persia, and the letter was read in chapel with the comment that "if any one felt willing to go she should write a note to that effect." Within an hour forty had responded and the briefest note was—

> If counted worthy, I would be willing to go. FIDELIA FISKE.

Miss Lyon little dreamed what the reading of that note would cost her, for in ten days Fidelia Fiske, a young teacher at Mount Holyoke, very dear to Miss Lyon, and but recently graduated, was on her way to Oroomiah, the second unmarried woman to be sent out by the American Board. Miss Lyon, with her remarkable executive ability, did all in her power to assist in the preparations for departure of this first missionary daughter. The school that she founded still stands, a monument to her memory, but by far the greatest monument is in the transformed lives of the Nestorian people. Thus early in the life of Mount Holyoke the interest in missions became vital by having a representative at the front.

From time to time similar and as stirring appeals have come. One memorable one was in 1873, when a letter was read to the faculty and the senior class. The letter was so worded as to be almost prohibitive to any one considering an affirmative reply, for Mr. Andrew Murray asked for a Mary Lyon and a Fidelia Fiske to establish a Mount Holyoke in South Africa. He had been reading the life of Mary Lyon and was so imprest by it that he said, "This is just what we need for the daughters of South Africa." And his faith was so strong that passage money was sent before he received assurance of a response.

The Huguenot College in Wellington, South Africa, which Miss Abby Ferguson and Miss Anna Bliss went out to establish, is itself the mother of many other schools in Africa where the principles that Mary Lyon loved are being inculcated.

The Mount Holyoke in Spain, founded by Alice Gordon Gulick, has become the god-daughter of many of the American colleges by their loving interest and practical help so gladly given. It is the torch that from its watch-tower in Madrid provides inspiration and illumination to the daughters of Spain and is already a recognized power in that land.

Miss Lyon certainly established a

trend toward interest in missions at Mount Holyoke which the years have not lowered. There was never an organization for furnishing missionary helpers, as has sometimes been said, but now one and then another in deciding where her life would mean most for service chose some farther away field of labor either on our own frontier or over the sea, until the roll of honor grew to include 267 in the foreign service alone, of which number 69 are not living.

MOUNT HOLYOKE TO-DAY—THE VESTED CHOIR ENTERING THE CHAPEL IN MARY LYON HALL

Through the untiring efforts of Miss Anna C. Edwards, formerly associate principal, statistics of these missionaries were made up and the Mount Holyoke Alumnæ Association erected a bronze tablet in the new library bearing the names of those who entered service during the first fifty years of the history of Mount Holyoke, with the date of graduation and of service of each. Records are being kept and plans made for a similar tablet when the second fifty years shall be completed in 1937.

During the years when Dr. Mariana Holbrook of Japan and Miss Wilder of India were at Mount Holyoke there was a secret society formed of those who had consecrated themselves to the service of foreign missions, and they had a pledge similar to that of the Student Volunteers, not then organized. This band was called "The Yoke-fellows." Miss Wilder told this to her brother, the founder of the Student Volunteer Movement, and we of Mount Holyoke feel that this little society was one of the initial lines that brought about the Student Volunteer Band. Since the organization of the latter, the members at Mount Holyoke have steadily increased. Last year there were nineteen in college who had taken the volunteer pledge.

In the equipment of the room in use by the Student Volunteers is a large wall map on which a gold star marks every station where there is a Holyoke worker. Some countries—notably India, Turkey, China, and Japan—are very golden; and even the most iso-

lated islands of the sea are not lacking in the suggestion that some one there is trying "In His Name" to make a dark place light.

But some one will naturally ask of the Mount Holyoke of to-day if there is the same enthusiastic interest and support of missions as in former days. Shall we turn for answer to the report of the Missionary Department in the hand-book of the Mount Holyoke Y. W. C. A. for 1907-08.

"A vital interest has been present throughout the department in the two college missionaries, Miss Alice Browne, of Tungchou, China, and Miss Olive Hoyt, of Kobe College, Japan. This interest has been especially manifested at the time of sending the Christmas boxes to them and when letters have been received from them." These two missionaries are entirely supported by the contributions of the college Y. W. C. A.

The report continues: "The fact that two girls from 1907 have gone out as missionaries during the year has also had its effect in awakening a real, every-day interest in missions."

From the report of "The Student Volunteer Board" in the same hand-book we read: "Every year we are fortunate in sending out new representatives of the board to foreign countries. This year Katherine Greene, '07, and Ruth Ward, '03, sailed for China and Mary Stowe, '98, and Grace Stowe, '07, went to Japan. May Shepard, '08, is already under appointment for China and sails the latter part of the coming summer."

STUDENT VOLUNTEERS OF 1907-1908 AT MOUNT HOLYOKE SEMINARY

It may be of interest to add that one of the present professors at Mount Holyoke, while on a recent journey to the far East, met in the empire of Japan alone, eighteen missionaries who had been her own pupils.

Another of the departments of the Y. W. C. A. is the "Mission Study Classes." Twelve courses were organized during 1907-08. Three of these were repeated the second semester and

two new ones added, with a total enrolment for the year of 179 students. Some of these classes are conducted by members of the faculty and some by older students.

The Y. W. C. A. undertake many other forms of religious and philanthropic work. As about 85 per cent of all the students join in the work of the association, and each does the work for which she, or the committee in charge, thinks she is best fitted, much is really accomplished, showing the spirit of helpfulness in the immediate region and in the neighboring factory city of Holyoke, as well as in far-away lands.

The contribution in 1907-08 for distinctively foreign work was $1,306.00.

And this leads up to the thought that not all the missionary work, not even all the foreign missionary work of Mount Holyoke women, has been done on other shores. Many a mother whose teacher or friend has done her life work in foreign lands has brought up her own daughter to realize the blessedness of such service and to consecrate herself to it; and many a missionary society, in city church or quiet hill town, owes its missionary inspiration and its ability to give largely to swell the funds that send others to the front to the enthusiastic words and self-denying example of one who has gained at Mount Holyoke what in older days used to be called "The Missionary Spirit."

CHRISTIANITY AND SOCIAL LIFE IN INDIA

BY MISS LILLY R. GRACEY

A luminous illustration of India advancing by leaps and bounds, as a result of the influence of Christianity, was the representative meeting recently held of the Indian National Social Conference, an association independent of sects, classes and creeds, but the evolution of which is directly due to Christianity. Its members are native born citizens; its stronghold, the Madras presidency. The progressiveness of the empire is seen not only in the holding of such a conference, but also in two of its distinguishing features, which were that over two thousand persons attended; and a remarkable fact was that the delegates had to pay for admission, and that among those present were two hundred women, some of whom took part in the program, and whom a native writer reported as having "spoken with marked eloquence." The address of one woman was reported as having "made a great impression on the audience"; another speaker to whom he gave special mention was a graduate of the Madras University and principal of the Maharanis College, Mysore.

Addresses were given in the Tamil, Telugu, Marathi, Malayalam and English languages.

The stand that the conference took on questions of national and popular importance was recorded in a number of stirring resolutions. It "noted with appreciation the efforts made by government, missionary and indigenous agencies to spread education among Indian women, and urged the desirability of all members of the Indian community cooperating with the educational agencies by making it a rule to send their children to schools where

they exist or by otherwise providing for their elementary and higher education in their homes."

The conference urged all communities to save Hindu widows from the customary disfigurement; to ameliorate their condition by providing them with educational facilities and widows' homes, so that they might become better qualified to be useful and respected members of society, and that they be allowed to remarry.

With a view to promoting social and national efficiency and material prosperity, the conference advocated a gradual relaxation of caste rules, and encouraged travel to other countries. It gave its cordial support to a movement to better the condition of unprotected children in general, and to an agitation that looks to the protection of girls and young women from being dedicated to temples.

It went on record as doing all in its power to raise the marriage age for both boys and girls. A resolution adopted regarding temperance was as follows: "The conference urges the necessity of maintaining the ancient ideal of total abstinence from using intoxicating drinks and drugs and urges on the government, the heads of different religious and social reform associations the duty of doing their utmost to check the evil of intemperance."

In his address the chairman of the reception committee said: "There is pressing necessity for organized action. Many of the items of reform partake of the nature of frontal attacks on long-standing petrified customs. The education of women and the betterment of the lot of the lower classes are two flank movements, the vigorous pursuit of which will help much in the speedy capture of the strongholds of prejudice and superstition, under whose shelter many evil customs thrive. Have we made any adequate organized efforts in this regard? Such work as is now being done in these two directions, we owe mainly to the generosity of the government and to the benevolence of missionary bodies. Yet this is a field in which all of us, without distinction of caste and creed, can join and do much useful work."

The annual address of the president of the conference was a masterpiece. He opened his remarks by reviewing India's progress under British rule, referring to the empire's railroad lines reckoned in thousands of miles, to its millions of acres of irrigation, to its commerce amounting to crores of sterling; to its improvements in harbors and towns and to the legislative councils open to the people. In summing them up, he concluded: "We fix our attention on those permanent, immutable changes which will operate through ages so long as India exists. It may be safely asserted that out of the turmoil going on we already see emerging around us certain ideals that will dominate the India of the future; at one time the Hindu mind did not revolt from human sacrifices which were not unknown in the middle years of the last century, and it even claimed Puranic sanction for them. It tolerated the casting of children into the Ganges; it approved of female infanticide. It glorified, and when possible enforced Sati. Where do we stand at present? The ideals of Western civilization are taking firm root. They are not foreign to Indian thought, but in India they were for a long time lost in oblivion or supplanted by other

ideals. Now they are cast into a congenial atmosphere which is electric with the energies that are creating New India. It is impossible to stop the ceaseless irresistible flow of English literature into the country, permeating Hindu thought, transforming it in some respects out of recognition, altering it in various directions, and even when it fails leaving indelible marks of the conflict. We have to accept with regret the fact that there are some who still cling to the traditions inherited by them from of old, undismayed and undeterred by the movement of Indian thought.

"Their predecessors in thought opposed the legislation for putting down Sati, for permitting widow marriage. In fact, it is difficult to name a single step forward taken in India which the orthodox Hindu Church has not met with hostility. If what I may call the orthodox Hinduism is to be a redemptive force for uplifting the Hindus, it can not be indifferent to the movements which sway our thoughts and actions. But anyway, educated India is not going back to the prison house, it is escaping from."

Briefly outlining the position the Social Reform had taken in different localities, the president noted that in the Madras presidency it had started ladies' associations, and missions for the elevation of the lower classes. Continuing he said: "In the Telugu districts ladies have not only started associations for their own improvement, but have started girls' schools. There are ladies' associations in almost every important place in the Circars. They take newspapers and hold periodical meetings. The members deliver addresses on social reforms and religious questions, and feed the poor on appropriate occasions.

"Recently the members of the Social Reform party left the class of dancing girls severely alone, but many efforts are now being made to reclaim them and many marriages have taken place among them. The heads of many of the families of that caste have taken a vow to give their girls in marriage and to discard their customary life.

In one community whose heredity profession is prostitution, the members have resolved to lead the ordinary married life. This was only to be expected as there are graduates among them and many boys of that caste are receiving English education. A woman of the dancing girls' caste has published a pamphlet in favor of reform which is largely circulated.

"Great impetus to social reform has been given by the Gaekwar. The increase in the girls attending the schools is remarkable, and the Gaekwar has also ordered that no one should be a member of his council who observed pollution by touching one of another caste. Association in meals between members of different castes and even of religions is practically enforced by his own example."

CHRISTIAN MISSIONS IN BURMA

BY PROF. WALLACE ST. JOHN, PH.D., RANGOON
Professor in the American Baptist College

One hundred years of Burman missions is nearly completed, for 1913 will be the centennial year. Since the time of Adoniram Judson, the century's investments of human life, heart-anguish and money have borne rich returns. Now Burma presents missionary efforts in almost every stage of progress, from the large, developed and well-organized missions among the Karens to the new or backward enterprises struggling to prove their worth to the people. These latter, still in their day of small things, are sometimes located beside others which are enormous hives of educational and evangelistic activities. The slow, measured tread of the Burman work is in contrast with the sporadic and marvelous quickening among the border tribes of Lahu (Muhsos) and Was. The Shans and Burmans are conservative, having their history and Buddhistic lore and ordered priesthood, while the Karens and Kachins, who are animists, and without literature, are dependent upon the missionaries for whatever enlargement of vision or development of powers they receive. A large majority of Burma's 12,000,000 souls are Burmese. The Shans have a broad but sparsely populated territory. The Kachins, including Singphos, are scattered in hundreds of thousands on the hills of the north. The Karens, originally on the southern hills, have many of them descended to the lowlands among the Burmese, only to partake of the Burman's ways. The Talains, or Peguans, are fast becoming assimilated into the Burmese stock. The Chins on the hills toward the northwest have maintained their tribal distinction, but those who have invaded the valleys are Burmanized.

All of the tribes as well as the English-speaking peoples, together with the Indian and Chinese immigrants, are ministered to by the American Baptist Missionary Union, which has in that work nearly two hundred missionaries, including wives and single ladies. The Church of England, through the "Society for the Propagation of the Gospel," supplies chaplains for the military posts and maintains one Karen mission station, several small Burmese stations in both Upper and Lower Burma, a few enterprises for Eurasians and one mission to the Burmanized Chins. The Wesleyans in Upper Burma and American Methodists in Lower Burma have a small number of promising interests among the Burmans, and Eurasians tho greatly handicapped by a lack of native workers. A small mission is conducted in the interest of the Talains and Burmans by the British "Churches of Christ." The Roman Catholics have long been at work in Burma, having large investments in buildings and many laborers. Handicapped by their lack of a native literature and by their attempts to develop Christian character through a system of compulsion, they do not attempt to conceal the discouragements which result in the defection of many of their European workers.

In the Karens, Kachins, Chins, and border tribes of Lahu and Was the missionaries found virgin soil. These animists or spirit worshipers, being without literatures, had all, excepting

By courtesy of *The Baptist Missionary Magazine.*

FORMS OF NON-CHRISTIAN WORSHIP IN BURMA

1. Idols in Thirty Caves Sagaing
2. The Mud-pagoda
3. Baptist Chapel-school House at Tharrawaddy
4. Buddhist monk at his devotions
5. Mohammedan Mosque, Rangoon

By courtesy of *The Baptist Missionary Magazine.*

SCENE ON THE CAMPUS OF THE BAPTIST COLLEGE, RANGOON, HOME OF THE EURASIAN DEPARTMENT

the Chins, reached a stage of development in which they felt the narrowness of their borders and looked for something better.

When the Sgaw Karens began to embrace Christianity, Dr. Jonathan Wade reduced their language to writing and with Dr. Francis Mason began a literature for them. Through the evangelistic efforts of Ko Tha Byu, Sau Quala and Dumoo, together with the missionaries Vinton, Whitaker, Harris, Abbott and others, a great movement toward Christianity set in. Now these vigorous people have some large stations with associations containing as high as 150 churches, 134 day-schools, with as many as 299 native workers, with 2,000, or even 3,000 sometimes in attendance upon the annual meetings of the association, with the total contributions for a year in one case amounting to more than $26,000. Primary and middle schools have about kept pace with the churches, and in some cases have been maintained entirely by the churches, tho conforming to the Government Educational Code and inspected by the government.

The Kachins received and provided houses and food for the first missionaries to them. These missionaries were Karens sent by the Bassein Karen Christians. Dr. J. N. Cushing visited their chiefs and secured this cordial reception for the teachers, reduced the Kowrie dialect of the Kachin to writing and made a very small beginning of a literature. Later Rev. O. Hanson took up the literary work, put the more generally known Jhingpaw dialect into writing, having in it a key to the minds of all the Kachin tribes. Having the cooperation of the English Government, Mr. Hanson, seconded by his fellow Kachin missionaries, has practically an intellectual monopoly among these people, which power is exercised for the truest good of the people. Christian communities are flourishing in both the Bhamo and Myitkyina districts. Many non-Christians have learned to read and thus are imbibing the pure Christian thought of the missionary author.

The Lahu (Muhsos), and Was, along the eastern border of the Shan states, within the present decade became receptive to Christian truth. Missionaries to the Shans gave attention to them. Several thousands were baptized yearly for three years. Competent native workers from Lower Burma, Rev. Ba Te being prominent among them, have entered this work, greatly to its effectiveness. This mass of baptized people, scattered far and wide, is ministered to under difficulty. The need of organization into churches together with that of the establishment and conduct of schools, presses sorely.

The Chins upon the hills long resisted the claims of the Gospel, but now have begun slowly to receive it. These animists were too coarse and debauched to be attracted readily by the Gospel's lofty features. In some quarters the dull apathy has given way to a spirit of aggressive opposition. The ability of the Christian teachers to endure persecution and the scores who are asking baptism betoken a bright future for the mission.

Burmans and Shans had long been devoted religionists. With yellow-robed monks thronging the city streets and village lanes, with substantial and imposing monasteries in every community, with an enormous Buddhist

literature, partly taught in their schools and partly recited in the theatricals, they were not open to invitations to embrace a foreign religion. In the days of Burman rule they felt all

OUTDOOR SERVICE AMONG KARENS IN A BURMESE JUNGLE

sufficient. Now, if not self-satisfied they do not generally wish to make the effort necessary to shake themselves clear of their social shackles and adjust themselves to Christian conditions. As young people they flock to the feasts and the plays and as mature men and women they build monasteries and pagodas, support priests and make pilgrimages. Still they are no longer unready to hear the Gospel. In Lower Burma especially missionaries and native preachers get a hearing without difficulty.

During the month of January the Baptists conducted a strong evangelistic campaign among the Burmans of Rangoon and vicinity. At some of their street meetings as many as six hundred listened attentively for hours at a time to missionary and native preachers, yellow-robed priests being among the number. Christian students from the Baptist College, as well as theological students of the various races, were earnest helpers in these meetings.

The barrier of prejudice has largely passed away. The imperfections and weaknesses of Buddhism even the priests are not unwilling to admit. In general they are not troubled about the waning authority they have over their people. The dwindling of their schools to attend mission and government schools they take as a matter of course. A few traveling preachers of morals, stirred by the spirit of Christian propagandism, have arisen among them. In Rangoon a little coterie, headed by a coarse, vituperative, British wearer of the yellow robe, carries on an active antagonism to Christianity. Burmans exemplify the Buddhist doctrine of passive resistance. With

BURMESE VILLAGE CHAPEL AND SCHOOLHOUSE

such a friendly attitude in most quarters the call for the living preacher is loud. Many are needed. Further, a spirit of skepticism, introduced by certain government officials, enlarged and fostered by the "no religion" pol-

icy of the Burma Government College and lower schools, is an element which must be counted on. It makes the presence of a positively Christian college imperative.

Work for the Eurasian population

A MAT BURMESE PRIEST

Notice his mat of hair that has never been combed

is carried on in several of the larger cities. These people of mixed blood, tho much looked up to by the natives of unmixed bloods, are often disappointing to those who invest their own lives in their spiritual betterment. The patient devotion which this service calls for is rare. Only a few men are found to enter such seemingly tame but really heroic endeavor. Overworked station misisonaries are often obliged to act as pastors for these churches for long periods. Here is a field for the investment of a few strong lives. A noble spirit with moderate scholastic training probably fits one best for this service.

Immigrants from peninsular India are flocking into the more prosperous and less populous province of Burma. The Indo-European features, in blackest hue, mingle freely with the less clearly defined features of their yellow neighbors. The Indians are more industrious and frugal. The Burman, with nature pressing her bounty on him, can not cope with the Indian who has had a lively tussle with starvation, The Indian in Burma is merchant, house servant, railway employee, carriage-driver, common laborer, and sometimes agriculturist. Of these, Tamils, Telugus and Hindustani receive special attention from the missionaries. Schooling is given and evangelists are employed for them. The many tens of thousands in the city of Rangoon alone could not be adequately served by the entire force engaged in the work.

Besides the China Inland Mission's single small station at Bhamo, the Chinese, of which there are large numbers in every large town (40,000 in Rangoon), have almost no provision save two Chinese churches with pastors in Rangoon. Calls often come for these pastors to preach in other places. The Chinaman is the most welcome foreigner in Burma and rightly so. Chinese blood mingles with the Burmese to the very best advantage. The children enter the mission schools for

the Burmese, but provision for the adults should be made in their own languages.

After nearly a century of labors by Judson, Wade, Mason, Stevens (Sr.), Brayton, Cross, Haswell, Cushing, Stevens (Jr.), Smith and Hanson, these various peoples have been provided with most of the primary helps.

THE VINTON MEMORIAL CHURCH, RANGOON, BURMA

Dictionaries, grammars, Bible translations, hymn-books as well as school-books and beginnings of a general literature, including periodicals, are prepared to meet the needs of all except the mountain Chins. If there be further exceptions they are the Lahuo and Was who mingle with the Shans and may reasonably be expected to utilize the literature of the Shans. The hopeful day has come when devoted Burmans are undertaking to produce a few Christian books.

The American Baptist Mission Press is a large modern publishing house, working in nine languages and employing a force of two hundred and fifty. Its superintendent, Mr. F. D. Phinney, tho a missionary with a missionary's meager support, is a prominent member of the Rangoon Board of Trade and of the Port Trust; an expert in business and mission management.

There is one Christian college—the Rangoon Baptist College—affiliated with Calcutta University. The government college, the only other college in Burma, tho most of its staff are Englishmen, in its efforts to be non-religious, the influence fluctuates, seeming both to patronize Buddhism and to undermine it. The net result is irreligious. Just now the Baptist College is completing its three fine structures known as Cushing Memorial Hall. Tho the number of pupils who have been engaged in the two years of college work heretofore offered has not been large, the completion of the new B. A. Department

buildings and the meeting of the university requirements as to staff, together with the fact that Baptist missions in Burma have only a little less than 700 schools, are an assurance that Calcutta University will continue its affiliation and raise it to the B. A. grade. The principal, Rev. L. E. Hicks, Ph.D., is a prominent member of the Government Educational Syndicate, as also is Principal Best of the S. P. G. High School.

FACULTY OF THE RANGOON BAPTIST COLLEGE, BURMA

High schools flourish in most of the large towns of the province. Not a few of these are controlled directly by the government. Notwithstanding they lack positive Christian influences, Christian students frequently pass through them and go on to the Baptist College, as occasionally do Buddhists also. Scholarships are earned in these which are available in either of the Rangoon colleges. Tho Englishmen and Americans are the college teachers, natives of Burma do most of the teaching in the high schools.

Burma is supplied with normal schools, most of them being under Christian auspices. The demand for Christian teachers is far beyond the supply, notwithstanding the fact that the government has prest upward the salaries in the aided schools, as well as raised them in its own schools. Christian teachers, prepared in mission schools, are led into the government schools by offers of large incomes. Thus the teaching force in the mission schools is depleted on the one hand, and on the other the Christian teacher, under the direction of a government manager, is apt not to be an active Christian worker.

In a very large number of the mission schools girls are admitted. Not infrequently the Buddhist, whose religion thoroughly despises womanhood, now sends his child, his son, to a woman teacher. Girls' normal schools are attaining excellent results. Several large and well-conducted girls' schools are located in Rangoon, Moulmein, and Mandalay. Toward these the missionaries look with special hopeful-

ness; for the trained Christian woman is an effective refutation of Buddhism.

Schools in Burma have been important evangelizing agencies. The Bible is taught from the beginning to the close of their courses. In a few years the pupil in a mission school is saturated with Bible thoughts and is apt to catch the spirit of a devoted teacher and seek personal salvation. There are those, it is true, who hope to gain favor by accepting Christianity and must be carefully and wisely treated. The major part of the pupils are from Buddhist homes, even strict Buddhists often preferring the mission schools where both Buddhist and government schools are provided.

The preparation of the native ministry is delegated by the Baptists to the Karen and Burmese theological schools at Insein and by the Church of England to a small catechist's school at Kemendine. The healthful Karen spirit not only has supplied as high as 125 pupils at a time for their school at Insein and as many as 40 to complete the course in one year, but it has supplied a considerable portion of the expense of the school. Pupils well qualified to take the course of four years are earnestly sought by the seminaries, but it has seemed impossible as yet to require, as a condition of entrance, even six years of training in the vernacular schools of the province. Courses have been offered to pupils who have passed the Calcutta University examination and also to those who have passed the First Arts examination of the university. Up to the present a disappointingly small number have entered these higher courses. The high salaries offered to teachers in the Anglo-vernacular schools, together with the fact that many teachers are effective preachers also, has made teaching attractive to those more ambitious spirits. Since some hold prominent government positions, and at the same time devote much attention to Gospel preaching, another outlet is found for aspiring Christian youths. Yet the small incomes and inadequate training has not doomed the ministry to inefficiency. Many of these Karen leaders gain a remarkable fitness to preach. In an associational gathering in 1908 I heard sermons of singular beauty and power. Three elements were strikingly present. They were redolent with Scripture; happily illustrated from nature, and arranged in good order. A well-known pastor of New York City, hearing a sermon in a large Karen church, on being told the content of the sermon, remarked that its thought would have done credit to any New York pulpit.

This flourishing Karen theological school is somewhat in contrast to the less-developed Burmese school upon the same compound. Tho the bulk of the population is Burmese, and all races, not Karen, are included with the Burmese, this school is scarcely one-third the size of the Karen. Here is the location of a great need. From every part of the province piteous calls are coming for preachers. So heavily is this burden pressing upon some that they are wrestling in prayer with the Lord of the Harvest that he may send forth laborers into His harvest. Burman Christians, much more than the Karens, are attracted by government positions and the larger incomes of teachers. The longings of the Burman workers are beginning to materialize in the erection of a much-needed building for class work. Two

Bible schools for young women are sustained. The end sought first has been to fit them to be promoters of the Christian religion. As they go out two by two into the villages to work among the women, they gain also the qualifications that make them home helpmates for the native preachers and teachers.

Except such simple work as missionaries do for the boarders in their schools, the medical and surgical work is carried on at the frontier stations only. The purpose of the English Government to provide such aid for the people affords encouragement in this. Since the *raison d'être* of medical missions is to open a channel for evangelistic work, the better facilities which the government supplies in the more developed sections makes it easy for the missionaries to give up this work and rely on educational work for the evangelistic opportunity that can not be gained directly. Most excellent work has been done in these mission-hospitals and dispensaries. At times the government has commended it highly. In some cases, Government has even given grants in aid of hospitals. The greatest drawback is the inability to keep the medical posts supplied when medical missionaries have gone on furlough. A hospital that has served a community conspicuously well and has gained special favors has fallen temporarily into the hands of a missionary not a physician with the help possibly of a native hospital assistant.

THE BINDERY OF THE AMERICAN BAPTIST MISSION PRESS, RANGOON

Elements of encouragement are seen in Burma's missions. Not only missionaries but not a few native Christians put the interests of the Kingdom first. To the missionaries in developed fields important tasks press upon each other so rapidly and resistlessly that they are well-nigh overwhelmed. Some of these missionaries are superintendents of great central schools, advisers or overseers for a hundred or more smaller schools in the

villages, managers of immense mission properties, custodians of mission and association funds, counsellors for a hundred pastors as well as general traveling preachers. The duties at the station may make journeying through the district impossible, and then the longing to do that which is impossible may wear more heavily than the crowded tasks that consume much of the nights as well as the days. The cheerfulness with which these conditions are met and the crushing responsibilities borne by station missionaries shows a fine devotion. At the other extreme are able men and women who in establishing new stations continue by the side of their successful neighbors plodding along in the midst of discouragements with the same faithfulness that characterized the founder of the Burman missions.

The remarkable success among the Karens and the more remarkable spirit of giving which Christianity has aroused in sections of the Karen churches are among the wonders of the last century. Still it is true that only a small part of the small tribes of the Karens are yet Christians. Outside of the Karens the darkness is very dense. Enormous labors for the Burmans and Shans are yet called for, and the prospects are brilliant. Hosts of these people are now waiting for some one to press upon them the claims of the Christian's Savior. The commercial future of Burma will be great. Commerce is now making prodigious strides. The Shan states are destined to be one of the gardens of the world. May Christ be enthroned there before the days of material wealth arrive.

THE UNION EDUCATIONAL SCHEME OF WESTERN CHINA

BY. REV. W. F. BEAMAN, KIATING, SZCHUAN, CHINA
Missionary of the American Baptist Missionary Union

When educational reform started in China, Chengtu, Szchuan, was among the first great cities of the country to tear down its ancient examination halls and build new schools out of the old material. Lying in the midst of a great rich plain, the city is the political, commercial, official and educational center of West China's eighty or more millions. Many centuries before America was discovered this citadel was built for the capitol of the empire and ranks to-day among China's greatest cities. Less than fifteen years ago the missionaries (the only foreigners there) were all driven out and everything belonging to them destroyed. To-day the city has an up-to-date police force, beggars from the streets are corralled and given work, electric-light and water-supply plants are being established.

One of the most practical questions connected with mission work in this section is being met in the solution of the educational problem, which covers all courses of study and must meet the needs of all classes of students.

I. *Primary and Secondary Courses.*—The missions established in this field have united in working out courses of study for all mission schools of the primary and secondary grades. Each school registers under its own distinct-

ive name, and once a year submits its examination papers to a Board of Examiners appointed by the respective missions belonging to the Union. The certificates issued by this Board are interchangeable among the schools of the Union, so that pupils changing residence can enter another school without affecting their courses of study. The courses fit for college.

II. *Advanced Courses.*—For the purpose of doing higher educational work a union Christian university for undergraduate and postgraduate work is being established at Chengtu. A lot of over sixty English acres has been bought for the site. Four of the leading mission boards of England, Canada and the United States have agreed to unite in the scheme. Universities in Western countries are also interested in the project, and some of them want to share in the work by providing a central plant on the lot for postgraduate work. Each mission is building on a section of the lot assigned to it a set of dormitories and recitation halls. The students will all be domiciled on the mission sections. Each department will be assigned its work by the University Senate, so that there will be no duplication of one department by another.

The aim of the university is to give men and women a Christian education that will offset the influence so distinctly non-Christian in the new learning now pervading the empire. The adoption by China of Western education as shown by the abolition of the ancient examinations, the establishment of the modern school system, the education of women, the demand for books, and the sending of young men and women abroad to be educated emphasizes all the more the great need of a Christian university in Western China. Thousands and thousands of young men and women are being educated to-day who get the opposite of Christian instruction. They read the opposite of Christian books, and are taught by those who are not only not in sympathy with Christianity, but are opposed to it. They are given the best technical educational advantages possible. In the days to come these scholars will constantly come in contact with the Christian Church and with those who are to be the future Christian preachers and teachers of China. If these preachers and teachers are not educated according to the best and highest standards, their influence and usefulness will be greatly handicapped.

In the near future railroads will make it possible for the citizens of Yunnan, Kweichow, Kansu and other provinces to reach this great center of learning. To it will also come the sons of wild aboriginal tribes yet untaught; and, too, the brawny scholars of Tibet will come seeking modern knowledge. With an almost unlimited power for modern progress and the upliftment of China, will go out from these halls trained men to explore the untouched mineral resources of the kingdom, or to span the great chasms and scale the rugged steeps with railway and engineering projects; to give scientific direction to agricultural pursuits, or direct industrial development; to become great jurists and able statesmen; or greatest of all, to preach and teach and lead the people to higher moral standards and Christian living. These, and many other agents of advancement, this Union Christian University will accomplish.

PROGRESS OF SIAMESE WOMEN IN THIRTY YEARS*

BY MRS. EUGENE P. DUNLAP, SIAM, 1875–

(1.) *Improvement in homes.*—There were a number of good Christian women whom I early learned to love very much. Most of them have gone to the better world. Many of their daughters, however, are in homes of their own, and these homes are decidedly cleaner, better furnished, more homelike than those of surrounding families. These parents are anxious to see their children brought up in school and church. We often see dining-tables in these homes, comfortable chairs, bedsteads, musical instruments, bookcases and books, and the sewing-machine is kept busy. They have a beautiful hospitality and are most cordial in receiving guests. I well remember when it was not easy to invite the women to our homes, especially to meals, because it was so embarrassing to them. Now many of them, whether as hostess or guest, show refined ease in their manners. Itinerating down the coast, I am often consulted as to how the women may do better housekeeping.

One of the greatest hindrances to true home life is polygamy; but we have seen even this evil modified. We hope and expect greater things in the future.

(2.) *Position of the wife elevated.*—In Siam, women used to be spoken of by their husbands as, "Masters of the kitchen," or "Mothers of the children." One would never see a wife alongside of her husband. He always walked ahead of her, the wife carrying the burdens behind. I remember, shortly after reaching the country, Mr. Dunlap and myself were out on the lawn at home for a walk and I had his arm. In the evening, I was reproved by being told that it was not right for me to walk in that manner with my husband, for it was contrary to Siamese custom. I quite resented this and my reply was: "We are here to show these people Christian ways of living. The sooner we can lead husband and wife together in life's journey the better."

It is my pleasure to write that, now, we see husbands and wives walking together, and riding in the same carriage, or automobile. The Siamese gentleman now takes pleasure in introducing you to his wife. And we never see them with a long line of slaves following, as we used to.

It was then possible for the husband to sell into slavery not only his children but his wife, in order that he might have money with which to gamble. Now no one can own a slave in Siam. Then, woman was the slave of man in every respect. She had no rights that she could call her own. If she displeased her lord, it was his prerogative to beat* her into servile submission. The crying of abused women was often heard in the land. We rejoice that this form of cruelty has now been prohibited and the wife is protected by law.

(3.) *Gain in modesty.*—Women have been influenced to dress more modestly and to practise habits of industry in their homes. Formerly, but few women wore dress waists; they had simply a sash thrown over their bare shoulders and very many wore not even that. Now, we seldom see women anywhere without the waist; even away in the interior they often ask me for patterns and want me to show them how to make the garments. In Bangkok we see them wearing those of the latest fashion, beautiful and costly.

(4.) *General respect for woman increased.*—When the King of Siam, whom we all admire for the many reforms he has introduced, made his first tour in Europe, he left the Queen as Regent in his absence. She won the admiration of the people. Before this, we had often heard Siamese men make sneering remarks about England

* From *Woman's Work* (Presbyterian).

* He whipt her with a broom or a sandal; either weapon was considered disgraceful.

being "ruled by a woman." Now, we hear them speak of "noble Queen Victoria and her prosperous reign."

The Siamese formerly had a proverb which was in every man's mouth, "Woman is a buffalo, only man is human." The Siamese Minister of Education, in a speech at the closing exercises of the Harriet M. House School, once said: "Through the influence of your school and teaching of the American missionary women, we have thrown that old proverb away and our government is founding schools for the education of girls."

(5.) *Progress in education.*—Then, but a small proportion of the women could read, and I well remember how mothers opposed having their daughters educated. It was difficult, even by paying rewards, to persuade them to send girls to schools. Now we meet many women, even in interior districts, who not only can read but desire to have their children educated and are willing to pay the cost. When we are touring in the far interior, mothers often come to beg me to start schools for their daughters.

The Wang Lang or Harriet M. House School, as we now call it, has been one of the greatest factors in the progress of women in Siam. It has furnished many teachers, and several of them have founded schools and made them self-supporting. Most of these teachers are Christians and, whether in government schools or private schools, they are faithful for the right. Only out of Harriet House School could the Ladies' Club have been developed. It indicates how the standard of thought and aspiration has been lifted up during threescore years.

My first work in Siam was teaching little girls in my home, and this effort was a feeder to Wang Lang. One of the pupils we brought to America at the time of our first furlough, and after her schooling in this country, she returned. She is zealous and untiring in work for her own people. She is constantly among them, kindly received and loved by all. She stands for high ideals in Christian life, with both high- and low-caste people. She has given to the Church in Siam some of its sweetest hymns and, in order to present an ideal of Christian womanhood, she is translating the "Life of Queen Victoria." Maa Tuan, mother of the lamented Boon Itt, was one of the earliest Christians to labor for the better condition of women in her native land. She taught in the Royal Palace.

General intelligence has increased among Siamese women. Their views of life are much broader and their sphere has been enlarged since I first made their acquaintance.

(6.) *Christian progress.*—In religion, the women of Siam are the faithful. When preaching is held on sacred days in Buddhist temples, we see attentive audiences of women; few men, often none. The women are most faithful in merit-making, trying to work out their own salvation. In itinerating, I find them much more intelligent about Christianity and more approachable than when we started out many years ago.

The Christian women manifest commendable interest in the welfare of the Church. They are liberal in their gifts to support Christian work. A good proportion engage in Sabbath-school work and some have contributed stories in print for the children. Some are regular contributors on religious topics and others to the mission magazine, *Day Break*. Some are "King's Daughters," and through this society do practical Christian work. At the last annual conference of Christian Workers, women came from all the stations in Siam. More than half the members were women. They manifested the spirit of prayer in a wonderful manner and took active part in services and in discussions. Some who had gone astray for a time were brought to the feet of Jesus, weeping. Many were led to a fuller consecration to the Master's service.

THE FACTS AND FAITH OF BUDDHISM*

BY EDWARD A. MARSHALL

Founder—Date—Place.—Guatama, a young Indian prince of northern India, was born 552 B.C. In after years he assumed the name of Buddha, which means "enlightened." He died at the age of eighty from eating too much pork given to him by some of his disciples.

Founder's Reason for Its Inauguration.—Guatama was distrest over the mystery of suffering and death. He left his wife and child and became an ascetic pilgrim in order to discover, if possible, some solution to the mystery.

View of God.—Guatama said: "I see no one in the heavenly worlds, nor among gods or men whom it would be proper for me to honor."

View of the Created Universe.—It is materialistic. Knows no creator. Creation was effected by the laws of nature, cause and effect. Destruction and renovation are constantly going on by the forces of nature causing continuous changes everywhere.

View of Man.—Man is formed of two essences, matter and spirit. Matter but for a short time. Man's spirit is transmigratory and its good or bad conduct determines the body it will have in each succeeding birth. "Self is an error, an illusion, a dream." (A Buddhist saying.)

View of Sin.—Sin consists in "desire." To desire anything is sin. The only freedom from it is to become entirely lost in meditative contemplation and become absorbed into Buddha in Nirvana.

View of Salvation.—Existence is the cause of suffering. The only way to overcome all evil is to cease to exist. Inward culture through right belief, resolve, language, behavior, livelihood, exertion, mind and meditation will save.

View of Heaven.—Nirvana is the heaven of Buddhism. There the personality of the Buddhist is absorbed into Buddha through contemplation. It is what they call the "western paradise," full of sensuous enjoyments.

View of Hell.—The purgatorial punishments which Buddhists suffer in their normal round of births and deaths constitute the Buddhist hell. Its purpose is the preparation for final absorption into Buddha. The problem of Christianity is, "What shall I do to be saved?" while that of Buddhism is, "What shall I do to be extinguished?"

View of Man's Duty to Man.—Buddhists are very careful to be kind to insect and beast, but are neglectful and often cruel to their own kindred, for fear they may encounter the wrath of the spirits which are punishing them for sin.

Treatment of Women.—In childhood a girl must obey her father; after marriage her husband, and if a widow, her son. She dare do nothing without her lord's permission. She has no soul and her only hope of heaven is to be reborn a man.

Character of the System.—Buddhism is atheistic. It denies that there is an eternal God. It asserts that God is nothing, man is nothing, life, death and eternity are nothing. God has left the universe and law now reigns.

Education.—Ignorance is considered bliss. To cease mental activity is the goal of their ambition. However, in spite of its theory, Buddhism in its early days of conquest excited considerable awakening in primitive education.

Attitude Toward Christianity.—Buddhists in Japan have strenuously opposed Christianity. The Boxer movement in China was accompanied by Buddhist edicts, threatening Christianity. Buddhists have imitated Christianity to hold their adherents.

Present Head of Authority.—It is greatly divided, doctrinally and ecclesiastically. The Emperor of Japan is said to be the head in that country. Usually each temple has its own offi-

* From *The Missionary Witness.*

cers independent of others. Delai Lama is Buddhist pope in Tibet.

The Priesthood, etc.—The priests of Buddhism are exceedingly corrupt. The Japanese papers openly condemned them for immorality. They, like the Jesuit priests, take the vow of poverty, chastity and obedience.

Sacred Writings.—The "Tripataka," written in the Pali language, a dead language, as is the Latin of the Catholic Church. They consist of Buddha's sermons, his moral teaching and philosophy. Tibetan Buddhist books differ considerably.

God and Gods.—Buddha had no god higher than a perfect man. He declared that he knew no one he ought to worship. His followers have erected his image in every Buddhist temple and millions offer their prayers before them.

Services and Worship.—Worship is offered three times a day over Buddha's relics, etc., with an offering of flowers and perfumes with music. Sins are publicly confest at the new and full moon. The laity attend for *"confession"* and to hear the sacred book read. At times of pestilence people come for worship.

Prayer.—Prayer is offered to Buddha by means of prayer-flags, also by wheels turned by hand or by mountain brooks. These contain the words, "One Mani Padme Hum" (Oh, the jewel in the Lotus. Amen). Priests are paid for offering prayers.

Symbols.—The image of Buddha stands out clearly as a symbol of the faith wherever Buddhism exists. The position of the image (always sitting) and the quiet peaceful expression of face depict their teachings.

Superstitions.—A common water-snake is believed to be the embodiment of the god of the floods, so when the rivers overflow, these snakes are sought out and worshiped. Even Li Hung Chang went to a temple into which one had crawled and worshiped it.

Peculiarities. — Buddhism considers animal life as sacred. Wear beads as charms. Have images of Buddha only. Make many pilgrimages. Worship relics of Buddha. Priests are paid for saying prayers.

Specific Defects.—It exalts the beast above women. Annihilation is its goal. Destroys human affection. Believes in transmigration.

Sects.—It is much divided. In Japan alone it has "nine principal sects and forty-two sub-sects." The Buddhism of Tibet differs greatly and is called "Lamaism." That found in Siam is still another variety.

History.—It came from a man dissatisfied with the surrounding religious teachings of his day. It has spread throughout all Asia and has the largest following of any religion of the present day.

Number of Followers.—Buddhists number 137,935,000—Africa has 11,000; North America, 5,000; Asia, 137,900,000; Australasia, 4,000; Oceania, 15,000.

Countries in Which Buddhism Exists.—North India, Tibet, Southern Siberia, Ceylon, Burma, Siam, Indo-China, China, Korea, Japan and wherever Buddhists have immigrated.

BUDDHISM AND CHRISTIANITY*

BY CHIYO YOSHIO (A MISSION-SCHOOL PUPIL, AGED SIXTEEN)

Religion is a system of faith and worship out of a sense of dependence upon a superhuman power and a recognition of that power as an object of worship. Religion establishes a relationship between God and man, and furnishes one of the strongest motives to human action. For we know that thirst for and aspiration toward God come from God, His Spirit working within man's heart. Therefore we should treat every religion with honor

* Condensed from *The Missionary Link.*

and respect as well as with a feeling of sympathy. We must know how our fellow men think and believe in order to help them. They are, many of them, earnest seekers after God, following the ways of the Spirit along different lines, searching if haply they may find Him who is the true Light of the world.

Tho Gautama's system included no definite teaching about God, yet Buddha was far from being an atheist, and upon his death he was straightway deified, and Buddhism now includes many another god within its category.

Buddhism is one of the protests of the world, for it represents a revolt against Brahmanism and Hinduism. There is, perhaps, no sadder chapter in the history of India than that preceding the rise of Buddhism. The whole nation was bound by an iron system of caste. The worship of Nature had degenerated into the worship of new and less pure divinities. The priests were mostly ignorant and superstitious and believed in their own divine right, tho very few of them were well educated or in any way fitted for their sacred office. They had absolute power, while the people were credulous and submissive. At such a time Gautama was born, of a princely family.

As with other famous men, marvelous stories are told about his miraculous birth. But we know little of his life until he reached his twenty-ninth year. Gautama then suddenly abandoned his home, to devote himself to the study of religion and philosophy. His doctrine taught that "birth is sorrowful; growth, decay, illness, death, all are sorrowful; separation from objects we love, hating what can not be avoided and craving for what can not be obtained, are sorrowful." Salvation can only be obtained by crushing out the desire to live. This desire may be extingished by 1. Right belief. 2. Right aspiration. 3. Right speech. 4. Right conduct. 5. Right means of livelihood. 6. Right endeavor. 7. Right memory. 8. Right meditation.

The splendid Buddhist age lasted for a thousand years. It was an age of freedom from idol worship, of noble humanity, and civilization. Then Buddhism was driven out from the land of its birth, finding new opportunities for growth in eastern and northern Asia, and a still more surprizing development in Japan.

Never had a new religion a more inviting field than Buddhism had, in stepping from the "Land of the Morning Dawn" to the "Land of the Rising Sun." While Buddhism taught the Japanese gentleness of manner, kindness to living creatures, it also covered the land with images, temples, and monasteries.

Christianity had its birth in the land of Judea. It represents a new dispensation when the God of the Jewish nation was revealed as the Creator and Father of all.

Christianity is now recognized as a real force throughout the empire and numbers its followers by thousands. Buddhism is pessimistic, while Christianity is optimistic.

Buddhism ignores the necessity of accounting for the Great First Cause. Christianity comes to reveal a larger universe and One who not only fulfils the law, but reveals a Lawgiver. The keyword of Christianity is LOVE, and its message is GRACE. It says, God is all; while Buddhism says, All is God. It says, destroy the passions; while Christianity says, control them. The Buddhists' watchword is Nirvana, or extinction, while Christianity's is eternal life in Christ Jesus. Self is the means of salvation, not the suffering of a Redeemer. But Buddhism seems to be less a religion than a system of philosophy; brought face to face with the problem of the world's evil and possible improvement, it evades it and prays "Deliver us from existence." Christianity, prays "Deliver us from evil." The Great Captain and Leader says: "'I have overcome the world.' Go win it for Me and behold I am with you all the days even to the end of the age."

THE NEW BUDDHISM*

BY THE REV. G. OWEN, PEKING

The wheel is the sign of Buddhism, and no better sign could be chosen. Things have no beginning and no end. There is ceaseless movement, but no progress; only endless repetition. The universe is full of vast world-systems, each system having gradually evolved itself out of the ruins of its predecessor, become fairer and better till it reached its full splendor, and then gradually decayed, getting worse and worse, till at last it became a chaotic ruin, out of which another world-system just like the old one has again sprung. The universe is a great wheel, ever revolving, ever changing, yet ever the same.

Life, too, is a wheel. It is vain to ask whence life came, for the eternal has no *whence*. It passes ceaselessly from one form to another—now an insect, now a man, and now a god—and having reached the highest it descends on the other side, and the god may again become a man and the man an insect.

. . . While turns this wheel invisible,
No pause, no peace, no staying-place can be;
Who mounts will fall, who falls may mount; the spokes
Go round unceasingly.

It was the merit of Gautama Buddha that he discovered a way of escape from this ceaseless round of births and deaths. He was born a prince and heir to an Indian throne; but, distrest by the miseries of men and of all sentient things, he renounced his rank, fled by night from his palace, and went forth into the wilderness to seek a way of deliverance for all living things. After six years of bodily suffering, moral conflict, and mental anguish, he discovered the cause and remedy of human wo. These he announced in the "Four Noble Truths" which form the basis of Buddhism.

The first "Noble Truth is *that sentient life or individual existence is a misery.*" Pain, sorrow, and death are inherent in it. Behind the sorrow-laden present lies a measureless, sorrow-laden past, and before it a measureless, sorrow-laden future—birth and death, death and birth for ever and ever. "What think ye, my disciples?" asked Buddha. "Which is more: the water in the four great seas, or the tears which ye have shed in this long pilgrimage?"

The second "Noble Truth" is that *this sentient, suffering life springs from desire.* We love life, thirst for its pleasures, lust for its wealth and power, and thus, like those who drink of the false salt water, we deepen the thirst and increase the wo.

The third "Noble Truth" teaches that escape from this suffering life is possible through the destruction of desire. Life is false, and is fooling us; unmask her, and expose her frauds; conquer love of self and lust of life; tear out the "seven passions and the six desires," and thus for ever still the inward strife.

The fourth "Noble Truth" reveals the way to do this. It is by the "eight-fold path" of right doctrine, right thinking, right speaking, right living (the religious mendicant life), right acting (the ascetic-moral course), right meditating (mental abstraction), right remembering, and right practising ("the good law").

He who treads this eight-fold path will dispel illusion, conquer self, uproot desire and attain Nirvana.

All life is lived for him, all deaths are dead;
He hath escaped the ever-revolving wheel of Transmigration.

The discovery of these "four noble truths" by Buddha is called the Great Illumination, through which light broke on a darkened world, and deliverance came to all suffering, sentient things. When it was announced, heaven, earth and hell, gods, demons, men, beasts, and creeping things, all

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* "The Awakening of Faith in the Mahayana Doctrine—The New Buddhism." Translated from the Chinese by the Rev. Timothy Richard, Litt.D. Condensed from the *Bible in the World.*

gathered in rapt silence around Buddha to hear the glad, awe-inspiring news.

Primitive Buddhism was little more than an expansion of these four "truths"; and the "glad news" which Buddha announced to the listening universe was that there is a way of escape from the ceaseless round of birth and death through the "eight-fold path." But never was path so straight, so narrow, so hard to tread. Any one of those eight conditions would be fatal to most men; the eight together must be fatal to all. The path requires not only the renunciation of the world, the flesh, and the devil in the ordinary sense, but in the monastic, ascetic sense. How far the path is possible to the monk and the hermit we will not say, but it is manifestly impossible to all others. Probably primitive Buddhism did not contemplate the salvation of the laity, but only of the priesthood. The Buddhist Church consists of its priests and monks, and by this eight-fold path there is deliverance for none else. All the most devout layman can hope for is to climb just one rung higher on the long ladder that reaches up to Nirvana.

But to our Western way of thinking the layman does not seem to lose much, for the promised deliverance is not from death but from life, or rather from the wheel of life—transmigration. The doctrine of transmigration is much older than Buddha; it was a common tenet in India long before his time. But, in adopting it from Brahminism, Buddha gave it a moral basis. The soul's numberless migrations from one body to another depend upon character. Every soul must be materially what it is spiritually; the bodily form must correspond with the inner self. The body is not a mere cage or prison, but the natural clothing of the spirit, its material counterpart and visible embodiment. A beastly man is reborn a beast and a saintly man a sage or a god.

This is *Karma*, the moral fate by which all sentient things are ruled, and by which every one reaps just what he has sown.

But the human soul, on leaving its present body, does not immediately enter another. The dead man has first to appear before the dread judge of Hades. If he has led a virtuous life he enters paradise for a season, or is reborn into some happy condition; but if his good and evil deeds are about equally balanced, he is in due time reborn a poor man, or a woman. Those whose evil deeds greatly outweigh their good ones are condemned to suffer in one of the many hells which exist in the under-world. There are burning hells, freezing hells, and hells of bubbling filth, the tortures in which are varied and terrible. Men are bound to red-hot cylinders, plunged in boiling oil, pounded to jelly in mortars, impaled on spears, and endure a multitude of nameless horrors similar to those described by Dante in the "Inferno." In the larger Buddhist temples in China there is usually a "Chamber of Horrors," where these tortures are depicted in plaster figures with gruesome vividness.

Nirvana is the only state in which the soul can find eternal rest. But what is Nirvana? Negatively, Nirvana is defined as absolute freedom from birth and death, pleasure and pain; positively, as the highest spiritual liberty and bliss, and absolute immortality by the absorption of the soul into itself; philosophically, it is defined as neither existence nor non-existence, neither a state of consciousness nor unconsciousness. It is nothing. To the Buddhist philosopher it means annihilation, to the commonest people, so far as they grasp it at all, it means rest.

This is the old Buddhism, as it was before the Christian era, and as it largely is still in southern Buddhist lands—such as Ceylon, Siam, and Burma. But about the beginning of our era, or a little later, as Buddhism began to spread northward into other lands, a new school of thought sprang up, called the *Mahayana*, or the Great Conveyance, which very much modified the tenets of Buddhism. This

school, which was founded by the Fourteenth Patriarch, exalts abstract contemplation above the old asceticism and places it first among the methods of salvation. "An hour of such contemplation," says the book under review, "surpasses thousands of the mightiest reforming deeds." The missionary and the ascetic may be as much victims of the senses as a plowboy. Only by abstraction, by the turning of the mind inward upon itself, can man rid himself of illusions, know the truth, and be free. It is recorded of one illustrious member of this school that he sat motionless, with his face to a wall, for nine years. With the growth of the meditative school, ritualism grew also. Worship became more elaborate, the priest more important and the use of magical formulas more common, till at last, about 400 A.D., there arose the *Tantra* school, which still further exalted contemplation, ritual, and magic.

Great changes followed the spread of these schools. *Karma,* or the doctrine of moral retribution, was largely modified, if not set aside, by the creation of a god or goddess of mercy (first regarded as a male, afterward as a female) endowed with a thousand hands and a thousand eyes, who saved all who called upon her. This mighty goddess throbbed with pity for suffering men, driven to and fro on the "sea of misery" (life), and the utterance of her name brought instant help. She is spoken of and invoked as "The All-pitiful, All-merciful One, Savior from distress and wo, the Prayer-hearing Goddess." To the ordinary man *Karma* spelt doom, but *Kwan Yin* meant hope, and her name fell like music on the ears of men. Her creation was the response of Buddhism to the cry of the weak for help, and of the sinful for a Savior.

Another and equally important innovation was the modification of the old Nirvana doctrine by the invention of a Western Paradise, ruled by an imaginary Buddha called Amitabha or Amita. This paradise is beautiful and blest beyond compare, and contains all that a pure heart can desire. Unlike Nirvana, the entrance to this glorious place is wonderfully easy. It is not necessary to pursue the "eight-fold path"; all that is necessary is to call devoutly upon Amitabha. A sincere worship of this Buddha, with frequent repetitions of his name, will save men from the ceaseless round of transmigration, and raise them to paradise. Contrary to the old Buddhism, which denied salvation to females, women can be saved by calling upon Amita; but before entering paradise they are changed into men. Both these schools further claim the power of delivering souls already in hell, by means of priestly masses and the use of magical formulas. By the mysterious influence and magical power of these, the very gates of hell fly open and the doomed come forth.

In both schools the repetition of sacred names and magical formulas is common; but in the *Tantra* school this custom, as seen in Tibet and Mongolia, has reached gigantic proportions. In those countries every man and woman some part of the day, and the devout all day, cry with monotonous iteration:

"Om—mani—padme—hum."

("O Thou of the Precious Lotus-flower.")

The temples are provided with prayer-wheels, which the worshipers turn as they go in and out. The people also have small hand wheels, which they turn as they sit or walk, mumbling as they do so:

"Om—mani—padme—hum."

The wheels or drums contain a roll of paper or silk covered with repetitions of these mystic words, and each turn of the wheel sends up 10,000 prayers. The words are also written on flags, and placed upon the tops of houses, tents, trees, and poles, so that the very winds may murmur as they pass:

"Om—mani—padme—hum."

Is the new Buddhism so much better than the old?

EDITORIALS

REACTION AT CONSTANTINOPLE

On Tuesday, April 13th, a new political upheaval took place at Constantinople. Some thousands of troops mutinied in the night under command of a sergeant; they surrounded the Parliament House, deposed the President of the Chamber of Deputies; forced the officers of the Ministry to resign, and dispersed the "Committee of Union and Progress" which has controlled public affairs in Turkey since July, 1908.

Upon this the Sultan appointed a new Ministry composed of third-rate men whom he can control. Through the cloud of phrases which always obscures from one at a distance the actualities of an "event" in Turkey, one fact is clear: not only has the Young Turk party been ousted from power—at least temporarily—but its program of liberty, brotherhood, equality and fraternity has been torn up and thrown into the waste-paper basket.

The Constantinople newspapers of the last weeks of March seem to indicate that the basis of this revolution is Mohammedan reaction against equality for Christians. A party of religionists, screening themselves under the name of Liberals, grew bolder and bolder in claiming that military service is a privilege of Mohammedans and in protesting against the law about to be enacted as to recruiting Christians for the army. About four weeks ago Ali Riza Bey, president of the Chamber of Deputies, in an after-dinner speech, denounced members of this party as traitors. Thereupon the newspaper, *Serbesti*, organ of this Mohammedan party, retorted with a direct threat of civil war and declared that of the seven army corps of Turkey, four and a half would support the party of Islamism, while the Young Turks could count on only two and a half corps.

The events of the week (April 12-17th), confirm the impression produced by these papers. The war cry of the mutinous soldiers was "The Prophet and his Holy Law." This being interpreted means, No Equality of civil rights for Christians. Meanwhile, Sultan Abdul Hamid profits by this upheaval. As soon as the soldiers' mutiny had accomplished its purpose, he covered the men with an amnesty and publicly thanked them for their patriotism. The soldiers, however, were out for a good time and they had it. While injuring few except by accident, some thousands of them carried panic through the streets of Constantinople by shooting up the city like playful cowboys on a spree. The roar of musketry was as if a fierce battle was raging. By nightfall of the second day Turks and Christians alike were ready to give up their liberty to the Sultan if he would only spare their lives. The Sultan's hand is long. It probably supplied the million cartridges used by the soldiers to scare the people into judging that they must make choice between liberty and life.

Of course there is a possibility that the Second and Third Corps of the Turkish Army may come from Adrianople and Salonica with the purpose of undoing what has been done this week, but fully one half of the First Army Corps in garrison at Constantinople favors the Sultan's absolutism. The Sultan has restored these regiments to the guardianship of his palace, whence they were removed by the Young Turk party. The officers of the Second and Third Corps will think twice before facing such odds in a civil war.

What is to be feared is anarchy and bloodshed in the distant provinces, where the ignorant people have the anarchists' view that license belongs with liberty. All missionaries as well as all Christians in Turkey are now for a while in serious danger from local outbreaks of fanaticism. Already news of the revolution in Constantinople has produced some such outbursts. On the other hand, the Sultan, content with having regained supreme control, will undoubtedly try to

preserve the peace in order to prevent European interference, and will promise to observe the Constitution in order to hoodwink his own people.

AN HONORED VISITOR FROM INDIA

Sir Andrew Fraser, who was until last December governor of 80,000,000 people in the province of Bengal, India, has recently visited America in the interests of the Laymen's Missionary Movement and of the World's Missionary Conference to be held in Edinburgh in 1910.

Sir Andrew is a gentleman of unusual intelligence, culture, ability and Christian character and speaks with no uncertain note of praise about the work of the Protestant missionaries in India. At a meeting in New York, March 28th, Hon. Seth Low presided and introducing the speaker, said:

"Sir Andrew's opportunities for gaging the value of Christian missionary work to the people of India has been unusual. He went to India, in the Indian Civil Service, in 1871, and did not leave till the end of 1908. He rose steadily to the post of Lieutenant-Governor of Bengal, the highest he could attain, the ruler over 80,000,000 persons. It is well known that last year, as he was entering the Y. M. C. A. at Calcutta, an attempt was made on his life. A man came up to him and snapt a revolver twice at his heart, and twice it missed fire. Before he could again pull the trigger, a Rajah, standing behind Sir Andrew, swung him around so that his own back was between the Governor and the assassin."

Sir Andrew Fraser then addrest the audience as follows.

"India is not one; she is many nations, with many different tongues and traditions. It is absurd for a person who knows one province to talk of India; he must know all. I have served on two commissions that took me twice each year over the entire country, and I have studied the schools, the churches, and the hospitals. I know the missionary—I have watched him at work.

"If you ask if it is worth while that I give my money, or my time, or my people, or myself for that work, my answer is emphatically yes. It is a work profitable in the past, and will be even more profitable in the future.

"In the Indian's home you see bright, lively little girls, but you see no woman—they are hidden in the zenana. This does not show a lack of respect among the Indians for women; quite the reverse, and that is the difficulty.

"The man goes out and sees the world and learns and he sees the folly of his own idolatry, but back in the home the woman, the grandmother, calls him to worship in the old way, and he dare not refuse, and this, of course, in the class that leads—the upper class. We can only talk to the women through a thick curtain, but the work of conversion in the zenana must go on, for every one knows the influence of the mother and the wife. You can only reach and teach them in the zenana.

"Christianity is taking hold. The Indian congregations are realizing that aggressive work from them is needed. We are learning that the work can only be fully carried out by the people themselves. I have worked side by side with Indian elders. I have known an Indian, converted, to go into a region untouched by the missionary to found independently a school and a church. There are many secret disciples. The Christian principles are being promulgated through the country, making a firm foundation for the rearing of the churches."

CURIOUS CALCULATIONS

The Fireside News gives some instructive comparative estimates. Great Britain's drink bill for the year 1887 amounted to £124,952,680. Weight of the amount in sovereigns, 978 tons. Time to count it, at the rate of one sovereign per second, 3 years, 11 months, 21 days. The height of a pillar, if the sovereigns were placed face to face, 116 miles. The length of a chain, if the sovereigns were placed edge to edge, 1,725 miles.

GENERAL MISSIONARY INTELLIGENCE

AMERICA

The Big American Problem

Some time before his election to his present position, Rev. Frank Dyer, secretary of the Congregational Brotherhood, gave utterance to these just and weighty words:

The most undesirable citizen is not the ignorant, foreign-born, foreign-speaking, hard-working immigrant; it is he who, American-born, is commercially successful, thriving upon our Christian civilization, but who refuses to live by the commandments of Jesus himself, and is thereby unfitted for any share in the moral progress of our beloved country. The vast number of such among our citizens constitutes the big American problem. Sufficient time has not elapsed to prove to our wealthier class the hollowness of the materialistic life, hence they have not to any large extent turned with avidity toward the kingdom of God.

Sixteen Nationalities in One Church

The Foster Avenue Church in Chicago, organized in April of 1906, is located in what is known as Northwest Ravenswood, a new section of the city, the people all belonging to the "industrial" class. In this field, which at present contains 2,000 people, there is one other Protestant church and one Catholic church; adjacent to it is a German Lutheran church. Here are the nationalities represented in our Sabbath-school: Swiss, Swede, German, Irish, Scotch, English, Welsh, American (two families), Canadian, Pole, Hungarian, Belgian, Norwegian, French, Italian, and Hollander. To leave these people to the proper spiritual care of their old country would mean 16 different kinds of churches in a small area. No one nation is sufficiently strong to support such a church, and there must be added to that national array the fact that a Swedish Lutheran would never worship in a Swedish Baptist church nor any other Swedish church, never; neither would a Swedish mission worship in a Swedish Methodist church, never. The same is true of the German and all others.—*United Presbyterian.*

Sailed Volunteers for 1908

Three hundred and twenty-six student volunteers are reported as having sailed during the year 1908. They are connected with 47 missionary agencies. By countries they are distributed as follows: In Africa, 38; China, 124; India and Burma, 58; Japan, 33; Korea, 29; South America, 19; Turkey, 12; Alaska, 6; Philippines and West Indies, 27; Mexico, 12; other countries, 21. The total number of sailed volunteers is now 3,861.

Summer Missionary Conferences for Young People

The Young People's Missionary Movement of the United States and Canada has in view the training of leaders who can take the initiative in missionary education in Sunday-schools, young people's societies, and other church organizations. One of the chief means to secure and train these leaders is the summer conference. Five of these gatherings will be held in 1909:

Whitby, Ontario, Canada, July 2-9.
Lake Geneva, Wisconsin, July 2-11.
Asheville, North Carolina, July 2-11.
Silver Bay, Lake George, New York, July 23-August 1.
Sunday-school and Missions, Silver Bay, Lake George, New York, July 15-22.

The special features to be noted are as follows:

1. Mission study, in small groups under experienced leaders.

2. Conferences on methods, under men and women in actual contact with conditions in local churches.

3. Platform meetings, on devotional themes, for the deepening of the spiritual life.

4. A survey of world-wide missions, in a series of addresses by missionaries fresh from their fields of labor.

5. Rest and recreation during each afternoon, with ample provisions for every form of outdoor exercise under careful supervision.

For information concerning any of these conferences, address the secretary of either the Home or Foreign

Mission Board or Society of your denomination, or the Young People's Missionary Movement, 156 Fifth Avenue, New York City.

The Baptists' Share of World Work

The Northern Baptists have figured out their share in the responsibility of evangelizing the world, based on the ratio of their membership to the number of people in non-Christian lands. Counting these at 1,000,000,000, they estimate their share to be $61,000,000. The Baptist membership is 1,125,000. To care for their proportion will require 1,227 men and 1,227 single women, not including wives of married men. This will give one man and a single woman to 50,000 people. They now have 237 men and 123 single women, so they will need 990 more men and 1,104 more women. They will also need a total of 28,221 native workers, men and women. The amount of money needed for the undertaking is estimated at $12,378,050. The average yearly contribution of the Northern Baptists is now about $0.60. This will need to be increased to $9.88.

Congregational Growth Abroad

The American Board has recently published these encouraging figures relating to the growth of fifteen years in the foreign field:

	1893	1908
Missionaries (including wives)	69	248
Principal stations	20	44
Other stations	205	327
Ordained natives	58	131
Lay natives	372	687
Communicants	3,833	11,170
Added during the year	329	1,361
Schools	105	201
Pupils	3,679	7,489
Students for the ministry	35	43
Hospitals and dispensaries	4	10
Patients treated	25,998	110,933
Appropriations for 1 year	$224,835	$604,451

Stirring Up His Brethren

Mr. Henry P. Crowell, a far-sighted Presbyterian layman of Chicago, has decided to invest $7,500 a year in a campaign of missionary education among the Presbyterians of his own State, in the effort to lead them up to an average of $5.00 per member for the work abroad, this being the amount to which the Presbyterian Church is officially committed. This would mean an increase of over $400,000 per year from this constituency. It is doubtful whether money for missionary extension could multiply itself faster than in such an educational campaign.

Toledo Newsboys

February 22d a newsboys' building was opened in that city, costing $100,000 (said to be the only one in the world), and furnished with a gymnasium, a fine auditorium, office equipment, etc. This phenomenon is the achievement directly and indirectly of John E. Gunckel.

Seventeen years ago 102 newsboys were gathered at a Christmas dinner by Mr. Gunckel. It required seven policemen to preserve order, and one of them was put out of the building! Last summer 2,000 newsboys had their annual outing at Toledo Beach, and not a policeman in seventeen miles! The Association now has 2,100 active members, a total of 6,439 having been enrolled during its history. Within two and one-half years lost articles found by the boys, approximating $32,000 in value, have been returned to their owners. The success of the Toledo movement has led to its extension to other cities and the organization of the National Newsboys' Association.

General William Booth

April 10th was the eightieth anniversary of the birth of General William Booth, founder and leader of the world-wide Salvation Army. This event was celebrated with appropriate ceremonies in every institution under the Army's control, as well as by thousands outside the Army, who have been influenced by the General and by the Salvation Army.

In connection with this anniversary an endowment fund of $1,000,000 was started for a proposed University of Humanity, which will be for the training of young men and women for all sorts of social service.

Temperance Growth in Massachusetts

The recent elections in Massachusetts towns and cities show as great progress in temperance reform as in any other part of the country, and in some respects greater. The total vote gives about 26,000 majority against licensing saloons. Of the 33 cities in the commonwealth, 20 have voted no-license. Six of the ten largest cities in the United States in which the saloons have been closed are in Massachusetts. Of the 321 towns, 270 have voted against the saloon. Nearly all the temperance gains of the last twenty-five years in the State have been made since the No-License League got to work in 1906. Its efforts have been reenforced by motives which have been strengthened by recent legislation not directly intended to promote temperance.

Bishop Thoburn's Semicentennial

In 1859 Rev. James M. Thoburn went out to India as a missionary. In 1888 he was elected the first missionary bishop for southern India. The fiftieth anniversary of his going to India occurs in April, 1909. At the recent General Conference, held in Baltimore, Bishop Thoburn was placed on the retired list, and since that time he has resided in Meadville, Pa. It is proposed by his friends to present to the bishop, at the close of his half century of service, a home in which he may live during the closing years of his life. The people of Meadville are contributing generously for this purpose, and it is thought that many other friends of the bishop will be glad to share in this gift.

The jubilee was marked also by an anniversary celebration at Allegheny College, when addresses were made by prominent men and women.

A World-wide Revival Tour

March 25th Rev. J. Wilbur Chapman, Mr. C. M. Alexander, and nearly a score of other workers sailed from Vancouver on a tour planned to cover the better part of a year, and to include the Hawaiian Islands, Fiji, Australia, New Zealand, Tasmania, China, Japan, Korea and the Philippines. Visits, with evangelistic services, will be paid to such cities as Melbourne, Ballarat and Sydney.

The Pacific Coast and Missions

The Pacific Coast States should have a particular interest in missions to the Orient, as they are destined to come into closer and closer contact. New interest has recently been awakened by a successful tour conducted by the missionaries.

The tour of the Pacific coast by Dr. Horace Underwood, Dr. Avison, Rev. Earnest Hall and Prof. Homer B. Hulbert in a special campaign for funds to meet the great crisis of evangelism in Korea. The broad-visioned philosophy of the missionaries respecting the interrelation of the Orient and the coast States of America made a profound public impression in all the cities visited, and particularly in Portland. The business men of these cities realized the immense significance of the question the missionaries asked them—whether they were willing that the development of the Orient should be wholly a material development unrelieved by any spiritual factor. In money returns the tour brought immediate pledges of $100,000 and "there's more to follow."

A New Missionary Magazine

The Board of Foreign Missions of the Reformed (German) Church in the United States has this year begun the publication of an excellent and attractive monthly magazine called *The Outlook of Missions* (Philadelphia). It is well printed, well illustrated, well edited with brief paragraphs, news from the mission fields and from the churches, "Quiet Hour" quotations and book reviews. We wish the *Outlook* a bright future.

The International Missionary Union

The well-known I. M. U., of which our honored co-editor, Dr. J. T. Gracey, is president, is to hold its 26th annual conference at Clifton Springs, New York, June 8th to 14th. Over 100 missionaries are expected to

be guests of the sanatorium, and many others will attend the meetings. This is a rare opportunity for missionaries on furlough to combine rest, social fellowship and opportunities for conference. Those who expect to attend should write immediately to Mrs. H. J. Bostwick, Clifton Springs, N. Y.

Secretaries to Visit Asia and South America

Dr. Arthur J. Brown, secretary of the Presbyterian Board, will go to the Far East this summer, sailing from San Francisco in August. He will represent the board at the celebration of the quarter centennial of Protestant missions in Korea, which will take place in Seoul. Dr. Brown is planning to spend two weeks in Japan, four weeks in Korea, and four weeks in China, making a total absence from New York of about four and a half months. A friend has offered to pay all the expenses if the board will send three of its secretaries to attend this quarter-centennial.

Mr. Robert E. Speer is also to spend some months visiting the neglected stations of the "Neglected Continent," South America. He starts early in May. Next year Mr. Speer gives the Duff Lectures in Scotland. His subject will be "Christ and the Nations."

The Needs of the Indians

Representatives of the Protestant Home Mission Societies in conference with the Board of Indian Commissioners, in Washington, D. C., February 18th, made the following recommendations:

1. The enforcement of laws preventing the sale of intoxicating liquors to Indians.
2. The suppression of the Mescal cult.
3. Desirability of increasing the force of field matrons.
4. Advisability of suppressing the boarding-school dance.
5. Instruction of Indians in dry farming.
6. Need of a larger force of physicians on reservations.

The attention of the Board of Indian Commissioners was called to the question of the interests of the Navajo Indians involved in the proposal to place carpet wool on the free list. This tribe is dependent upon its sheep industry. The attention of the Board was also called to the need of a further safeguarding of the property rights of the Indians, with a view to a more adequate protection of their interests.

Oklahoma as a Mission Field

Oklahoma has an area about equal to that of Ohio and Indiana combined. It has vaster resources than those States with which it has just been compared in extent, and about a million and a half of people. The growth is rapid. Here is a civilization whose record is unparalleled in history. Where 18 years ago was virgin prairie without a sign of human habitation, now a city of 40,000. Another city of 6,000 on a spot which was wilderness six years ago. These are not camps, not clutterings of shacks; they are modern cities.

The population is 86 per cent white, and the enormous immigration includes only a slight foreign admixture. Of the alien immigration to the United States only six-tenths of one per cent reported Oklahoma as the destination.

The opportunity for the Church is right now. Set the church life moving right, and the business is done, so far as outside assistance is involved. The Church in Oklahoma will speedily take care of itself once it is well set upon its feet. Men and means for the start, that is all needed from the distance.

There are over 40 growing towns which have no organized religious work of any name.

Religious Progress in Mexico

The signs of progress in Christian work are always encouraging, especially in a difficult field. Mission work in Roman Catholic countries is regarded as exceedingly difficult, and of these fields Mexico has been one of the hardest to work. But as affording a contrast between the old times of

persecution and opposition, we are informed that "thirty years ago Protestant missionaries were stoned and driven out of Guanajuato." But in this same city recently over 600 Protestants of all denominations gathered for a convention of Sunday-school workers and young people's societies. The convention was not only not molested, but the visitors were received with nothing but courtesy on every hand, and the governor of the State met with and cordially welcomed a committee of the young people and sent a pleasant message to the convention.

Conditions in Cuba

General Gomez is now president of the Cuban republic, and Governor-General Magoon has returned to the United States. Some three thousand United States troops still remain in the island, but are to be withdrawn. President Roosevelt saluted the President and Congress of Cuba with these words: "Upon the occasion of this final act, I desire to reiterate to you the sincere friendship and good wishes of the United States and our most earnest hopes for the stability and success of your government. Our fondest hope is that you may enjoy the blessing of peace, prosperity, justice and orderly liberty, and that the friendship which has existed between the republic of the United States and the republic of Cuba may continue for all time to come."

In Cuba the race problems will probably grow more difficult of adjustment. President Gomez has shown himself an agitator of the Latin-American type, not always scrupulous in the means he has employed. If President Gomez convinces the more conservative people and property owners of the island that his administration is capable of good and honest government, in the interest of the whole island and not merely of his own personal ambition, the second Cuban republic will be stable, but they can not be counted on unless they are controlled by true Christian principles.

EUROPE

Another British Missionary Exhibit

Great Britain is more conservative in most respects than is America, but in promoting intelligent interest in missions that country is more inventive if not more progressive. Thus there was held in London last year an elaborate display and object-lesson presentation of mission work in the Orient. Mission stations, converts, heathen rites and customs, were presented true to life, and a great pageant was conducted at intervals. Another exhibit is being prepared for next summer to be called "Africa and the East."

A special leaflet, "Africa and the East Notes," is to be issued from time to time for the assistance of the many secretaries and workers of all kinds, who are making elaborate preparations for the event. The Chinese street, the Japanese village, models of church missionary society churches and institutions, the industrial mission exhibit —all these and many other features will contribute to what is expected to be the most extensive missionary exhibit that has ever been held.

Still another method employed to awaken interest and diffuse intelligence is the organization of a modified parliament which is conducted on the plan of the British parliament. Mission fields are divided into departments and assigned to separate members of the parliament whose duties require that they study their fields and inform the entire membership through meetings conducted much after the plan of the legislative body of the empire.

Mr. Meyer's Tour in Mission Lands

Rev. F. B. Meyer was advertised to leave London for Turkey on March 17th, and two days later to reach Philippopolis to hold a three days' mission, and on the 23d to arrive at Constantinople, where he is to hold meetings for missionaries. He will also speak at Smyrna. Mr. Meyer leaves Port Said by P. and O. steamer on April 21st, and is expected on

May 6th at Penang, in the Malay Settlement. In June he will hold a ten days' mission at Hongkong, and in July and August he is to visit towns in China. At the beginning of September he starts for home by the Trans-Siberian Railway. It is expected that in China he will address some 1,200 missionaries at health resorts, where the meetings are being planned. The expense of this part of the tour will be borne by the Council of the Keswick Convention, in whose interests the deputation has been arranged.

The Church of Scotland Not Decadent

The Scottish Established Church is able to report that "financially 1908 has been, by a long way, the record year in the history of the foreign mission. In 1907 the total contributions available for foreign mission committee purposes were £29,642. In 1908 they have reached £38,846. From all parts of the country, from individuals and from congregations, has the response come. In many cases the one-fourth addition which was asked for has been exceeded; in some cases which have already come under notice last year's contributions have been doubled, and in a few they have been trebled; and altho a considerable number of congregations, doubtless for reasons of their own, have refrained from sharing in the effort, the widespread character of the response is a feature which is in the highest degree encouraging, and which gives evidence of the Church's determination not to fall behind in the great work of world-evangelization to which she is called."

French Priests Renouncing Rome

So many French priests have left the Catholic Church under the impul: of modernism and nationalism that a society has been founded under the name of Anciens Pretres Catholiques, for the purpose of finding ex-priests. In the face of clerical opposition and popular prejudice the ex-priest has a hard time, but in the course of the two or three years of its existence this society has already enabled several hundred men to become self-supporting. The society runs a small printing office, which serves the double purpose of supplying new recruits with employment and of printing the organ of the movement, *La Exode*. M. Hautefeuille, the founder of the society, hopes soon to start another publication, which will advocate the establishment of a National Free Church, open to all worshipers, without reference to creed.

Kaiserwerth Deaconesses

The work begun in 1836 by Pastor Fliedner at Kaiserwerth is one of the glories of Germany. Its ministrations of mercy have reached out to all lands by the kind and tender hands of the deaconesses, and it is good to know that its work continues to extend. From the Guild Supplement to *Life and Work* for December, 1908, we take the following, written by a recent visitor to Kaiserwerth:

> The work so modestly begun in 1836 has grown to extraordinary dimensions, and is still growing. Kaiserwerth is ever lengthening her cords and strengthening her stakes. All over Germany, in other parts of Europe, and in the East —Constantinople, Smyrna, Alexandria, Cairo, Jerusalem, Beirut—she has flourishing hospitals and schools. Then you find the sisters in various city hospitals throughout Germany, the directors of which had applied to Kaiserwerth to provide them with a nursing staff. So much is paid for the services of each sister, and the money thus obtained goes to headquarters.
>
> Twenty-five years ago there were in all over 600 sisters, of whom about 500 were deaconesses and 145 probationers. At the close of 1906 there were 1,250 sisters, of whom almost 1,000 were deaconesses and nearly 300 probationers. At the close of that same year there were 6 "mother-houses" for the accommodation and training of the sisters, one at Kaiserwerth with 44, and 5 elsewhere with 21 sisters.

Annual Reports of Netherlands Societies

In America little is known of the missionary work carried on by the churches of the Netherlands.

The *Netherlands Missionary Society*, founded in 1797, is the oldest of the missionary societies of Holland.

Its report for the year from July 1, 1907, to June 30, 1908, published in its organ *Maandbericht*, is an interesting and carefully edited document. In Java it is carrying on an extensive missionary and educational work, under 35 European missionaries, of whom one is sent out by the Java Committee and one by the Netherlands Missionary Union, while 87 native Christians are employed. The success is seen from the fact that the 80 congregations have a membership of 12,678, and that 698 baptisms were performed by the missionaries during the completed year. The educational Christian work was carried on in 78 schools with 5,218 pupils. The income of the Society from all sources was $51,290. Its missionary training-school is at Rotterdam.

The *Mission of the Reformed Churches in the Netherlands*, publish statistics in *Het Zendingsblad*. On the islands of Java and Sumba, groups of congregations are supporting particular stations and laborers.

The *Utrecht Missionary Union* was founded on April 13, 1859. Its fields of missionary activity are New Guinea, Halmaheira, and Buru (Dutch East Indies). From New Guinea its annual report brings the refreshing tidings that the movement toward Christ among the heathen, of which its missionaries reported the first signs in 1906, is continually increasing in force, so that it seems as if a great revival is near at hand. There were 3 missionaries upon 4 stations in the work upon New Guinea, while 10 missionaries labored upon the 8 stations upon Halmaheira, and 1 missionary occupied Tifu, the station upon Buru. The income of the Society from all sources was $33,789 in 1907.

The *Auxiliary to the Salatiga Mission* (of the Neukirchen Missionary Institute of Germany), contributed during 1907, $8,928 for the support of the prosperous work upon that station in Java.

The *Ermelo Missionary Union* is engaged in missionary labors in Africa, while the *Java Committee*, the *Mennonite Union for the Propagation of the Gospel in the East Indian Possessions of Holland*, and the *Union for the Propagation of the Gospel in Egypt*, are carrying on missionary work among the inhabitants of the countries named in their titles.

An Excellent German Periodical

Allgemeine Missions-Zeitschrift (a general missionary magazine, or one not published in the interest of any particular society), with such first-class authorities upon its editorial staff as Warneck and Grundemann, easily takes rank among the foremost of missionary publications. The March number is especially valuable, with its nearly fifty pages almost wholly covered with these three scholarly articles: "The Fifty Years' Work of the Netherlands Missionary Society," "The American (United) Presbyterian Mission in Egypt and the Sudan," and "The Mission of the Berlin Society in German East Africa."

A Church Most Unique

The Moravian Church, like the early Christian Church at Jerusalem, is small at the trunk, but wide in its branches. Of its 64,567 communicants, but 6,197 live in Germany, while 32,478 are upon the foreign fields where its missionaries labor. It numbers 17,820 members in the United States, and 6,457 in Great Britain. In every country its adherents are from three to four times its membership, since only the most zealous of its converts are fully prepared to assume the conditions of life which prevail in a Church so thoroughly evangelistic.

German Students' Conference

The fourth annual conference of the German Student Volunteers for Foreign Missions was held in Halle, from April 16th to 20th. A number of well-known missionary leaders were on the program, and of the many subjects to be discust we mention, "Important Missionary Problems in India," "Urgent Problems in Africa," "Open Doors in East-Asia."

John R. Mott in Scandinavia

Dr. Karl Fries, the chairman of the World's Student Federation, writes in the *Student World:*

"There was a marked difference in the reception given to Mr. Mott at this visit as compared to the visit ten years ago. Then he was looked upon with some distrust even by those who profest to be Christians, while those opposed to Christianity kept aloof from the meetings. Now the Christians received him with confidence and the audiences included students of all possible shades of opinion. In Christiania, a professor of jurisprudence invited to his home the leading men of the athletic, social, political, and professional clubs to meet Mr. Mott. As a result men from all these groups attended. A large hall was crowded to the utmost at every occasion. The first meeting was attended by the King, who invited Mr. Mott to a private audience on the following day. Another day the Student Corporation, which includes nearly all the students of the University, arranged a reception which was attended by at least five hundred.

"In Stockholm the first meeting was attended by nearly one thousand students and older schoolboys and girls. At a meeting open to the public about three thousand people crowded the church.

"The attendance not only in Uppsala and Lund but in all the universities was far beyond expectation, and in many cases the biggest halls of the cities were crowded. In Copenhagen Mr. Mott found the largest student audience which he has ever addrest in the Occident, fourteen hundred men, drawn from the university, the polytechnic, and the colleges. On several occasions nearly equally large numbers of men gathered and on one occasion three thousand people of the general public filled a church tho admitted only by ticket. A similar number attended one of the meetings in Helsingfors.

"The intensity of the interest may be illustrated by a few facts which are all the more significant in view of the proverbial lack of expression on the part of Scandanavian students. After one meeting in Copenhagen, Mr. Mott invited those who wished to believe in Christ, but felt conscientiously unable to do so, to meet him in a private house situated at a considerable distance. At the late hour of 11 P.M., about thirty came together and listened for more than an hour to Mr. Mott on overcoming doubts. In Helsingfors one hundred and seventy students who had not previously been in touch with the Christian Union signified their intention of beginning a new life with Christ as their personal Savior.

"In each of the places visited Mr. Mott ended with a meeting of the leaders and aimed at putting the responsibility on them and giving them guidance regarding conserving the results. Great stress was laid on organizing Bible circles. In Copenhagen, there were already before Mr. Mott's visit seventeen Bible circles, but it was resolved to aim at doubling this number and similar resolutions were taken in the other places.

"Much prayer had been offered by the students who were responsible for the organization of the meetings and by many other friends in various countries who faithfully uphold Mr. Mott in his work."

ASIA

Orient and Occident Coming Together

The ditch through the sand from Port Said to Suez has changed the course of the world's commerce, and the bronze hand of Ferdinand de Lesseps points not at the canal, but toward Europe, from which the best things for the East are constantly coming. All along the line from Yokohama to the Mediterranean great ships are carrying to the West the products —tea, coffee, silks and myriads of other articles that the world wants, and taking toward the East the products of the highest civilization the world has ever seen. It looks strange

at first to see a Cinghalese acting as motorman and a Chinaman as conductor on an electric-car at Singapore or Colombo, or a native of Sumatra as chauffeur of the latest build of automobile, but they are doing it, and doing it well, and seem to be catching on to the growth of the rest of humanity.—Rev. G. C. Adams, *in The Pacific.*

The Sultan as Ruler of Islam

Secretary Barton has recently said that "the influence of the Sultan of Turkey over Moslems of all races far surpasses that of any other living man, however much we may question his ability to inaugurate a general holy war against infidels, or question his right to be called the representative of Mohammed. It is a significant fact that negotiations for the peaceable submission of the Moslems in the Philippines to the government of the United States were carried on at Constantinople between the United States Minister and the Sultan of Turkey. It is known that a communication from the Sultan to the Moros advising them to accept quietly the sovereignty of the United States accounts for the fact that they have caused us no more trouble than they have. It is reported in the daily press that the good offices of the Sultan of Turkey have been sought by the British Government to keep the Moslems in India in order while the present disturbed conditions prevail."

Political Power of Islam Waning

Turkey and Persia: these two countries are the only remaining independent Mohammedan governments of any considerable significance. Other Moslem powers once playing an important part in the politics of the world have come under the protectorate or control of Christian nations, like the Mogul Empire of India, and the kingdom of Zanzibar and Algeria, or have passed out of existence, like the Moors in Spain. There remain to-day practically only two independent Mohammedan governments besides the two we have under consideration, Morocco and Afghanistan, and they, with waning strength, exercise little or no influence in world political questions.

Mecca's Welcome to Liberty

The Sacred City of Mohammed, where the Kaaba Stone stands as the goal of pilgrims, has welcomed the constitution that destroys the boasted supremacy of the Sultan in religion, judicature, and public administration. The Arabian press reports that in former times Mecca was known as *El-Balad ul ameen,* the "city of liberty"—liberty for man and beast and tree. No offender against the law who took refuge there could be apprehended; no wild creature could be hunted; no tree could be felled. But during the late reign of terror established by the government at Constantinople, Mecca has been a pandemonium of misery. The natives of the land have been robbed and their landed property usurped by the sheriff of Mecca. The pilgrims coming from all parts of the Moslem world have been subjected to every sort of extortion and inconvenience.

We read in the Arabic paper, *El Lewa* (Constantinople):

> On the 18th of August, 1908, the indignation of the upholders of despotism against the populace reached its limit, and their nerves were strained to a breaking-point by hearing so frequently the word "liberty," publicly mentioned. So, the Kaim-Makam, or the Lieutenant-governor of Mecca, convened a meeting of the officials at the Government-house, with the object of deciding on the arrest of every one who uttered the word "liberty."

The streets were thronged with crowds of people shouting "Liberty," and the Sacred City seemed suddenly transformed into a revolutionary Paris.

INDIA

United Theological College

Perhaps the most important and far-reaching step taken on the mission-field in recent years is in the direction of a closer union of one Christian body with another. The Church of Japan would seem to have taken

the lead. In India there has been this coming together of the several Presbyterian bodies; while our own London Mission, and the Madura American Mission have been stretching out their hands. A United Theological College for the higher training of Indian Christians—preferably graduated—through the medium of English, is to be started in the near future in Bangalore; the L.M.S., the American Madura, and also the Wesleyan Mission—it is hoped—each contributing a professor; while the most opportune Arthington Fund has promised a liberal grant. Such a college must hereafter exercise a powerful influence for good on the life and thought of the Indian Church, and do for the South, on a modest scale, what the imposing scheme for a great Christian university, with its theological degrees, at Serampore is expected to do for the North.—*London Chronicle.*

Religious Feuds in India

The recent affrays in Calcutta between Hindus and Mohammedans are one more proof that the tension of feeling between the two communities is becoming more and more acute, and emphasizes the necessity of permanently providing against the recurrence of such untoward incidents. That fracases of this sort seriously interfere with business is undeniable. It is equally true that the innocent suffer for the sins of designing persons. Time and again attempts have been made to reconcile these two large sections of the Indian population; but the differences have not been sunk. Why? Because evidently there is no love lost between the two classes. We would suggest the appointment of a committee to investigate into the causes of these yearly outbreaks, and to find out the best means of bringing about peace between the divided communities. It is plain from what has hitherto taken place that British Government is the only security for peace and tranquillity in this country. The moment John Bull leaves these shores chaos would reign in India. Pax Britannica is not appreciated as it ought to be, for the simple reason that we are not able to recognize the worth of any benefit till it has gone.—*Moslem Herald.*

Missionary Honors

Rev. Henry Forman, of the American Presbyterian Mission, has recently been given the Kaiser-i-Hind medal for service in famine-relief. The same honor has been given to Dr. J. P. Jones by the British Government, for "distinguished service in India." Dr. Jones is at present taking active part in a campaign in America.

Latest News from the National Society

The immediate opening of work in a new field has been decided on. This makes the third field of the society and is situated in western India, while the other two, it will be remembered, are in northern India, one in the Panjab and the other in the United Provinces. The new field comprises the Karjat Taluk of the Ahmednagar district and the Karumala Taluk of the Sholapur district. The work is to be commenced by sending there the Rev. Savalramjee Salve, who has been for nine years pastor of the Ahmednagar first church. His support is guaranteed by the church which he now leaves to go out to the mission field. Immediate appeals are being issued to secure a qualified Indian missionary to take charge of the mission. A fourth field has also been selected to be worked on behalf of the Mar Thoma Syrian Church. It is in the southern borders of the Nizam's dominions. The Syrian community has already forwarded Rs. 510 as its first instalment toward the cost of this mission. —*Indian Witness.*

C. E. Convention in India

The World's Christian Endeavor Convention will be held at Agra, India, November next. The *Makhzan I Masihi* says: "One great aim of the Convention will be to let the thousands of young converts see that they belong to a great army with branches in every province of India, as well as

throughout the world. — *Woman's Work.*

Indian Women in Congress

The part which Indian women played in the recent national congress is causing comment. Over 100 Madras Hindu ladies assembled at the social congress, when several read papers before a large audience of men. "This is the first time that a caste woman in Madras has ever spoken in public," was the comment of a Brahman lady. The faces of the men were an interesting study, for the large audience seemed to be vastly amused, astonished and pleased to think that their women folk could speak so well in public. The papers read showed that thoughtful and careful consideration is now being given by Indian women to important domestic subjects. The papers were on "Marriage expenses," "The raising of a marriageable age for girls," "Should English be taught to our girls," etc.—*Madras Statesman.*

Progress Among Indian Women

A most interesting proof of progress, and that among the *women* of Mysore, was given me by an old Hindu priest whom I knew intimately, the founder of an important temple in the city, of some generous charities, and of a remarkable Oriental and mixed library and reading-room. This reading-room was, at the time of my visit, closed every day of the week from three to five to men, and open only to Indian women; a social gathering of ladies, Indian and European, started by the educated wife of this enlightened man, is held every Saturday afternoon, when papers are read by the Indian ladies on social and religious questions.—*Chronicle.*

The Laos Reading the Word

Rev. Hugh Taylor gives in *All The World*, an instance showing how the Word of God satisfies heart-hunger among the Laos of Siam:

> Four years ago we were camped by one of the chief temples of the district. The head priest of the temple came out to see me, and asked about things he saw lying about. He came upon a book and wanted to know what it was. Being told that it was a book, he wanted to know whether it was English or French, and was surprized to find it written in the most beautiful Laos characters he had ever seen. "Who wrote it?" "Not written, it is printed." "How did they do it? What is it about?" Being told that it was a dream that a man who was in prison had written out, he started to read. When he was compelled to leave he asked to borrow the book. Next morning he brought it back to ask permission to keep it longer; he had read it all night, and had not finished. It all ended in his accepting "Pilgrim's Progress" as a present, and the fame soon spread through the neighborhood, and we disposed of all the literature we had brought with us and two loads more, but as brethren from the north were coming through Pen Nyow they camped by that temple. The priest called on them and told of the book, and that it had been stolen from him during a Shan raid. He wanted another, and also a copy of the Bible to which the book referred. The old priest received the books with marked gratitude, and seemed especially pleased to get the Bible. We are praying that God will use His Word to the salvation, not only of the priest, but also of many of his followers.

Boon Itt Memorial, Siam

Progress is reported on the Boon Itt Memorial building in Bangkok. The beautiful red tile roof is on, the walls have been plastered both inside and out and are now ready for the white coat, which will be tinted a delicate yellow. The floor will soon be laid throughout the entire building. The building from the outside is very pretty and presents a very striking appearance.

The Board of Directors of the Boon Itt Memorial has authorized Dr. E. P. Dunlap, the president of the organization, to confer with the Board of Foreign Missions in New York with a view of raising at once $3,000 gold, so as to get the building ready for occupation and finish it along lines laid out from the first.

The Boon Itt Memorial will also be called the Young Men's Institute. It has a board of fifteen directors, a constitution modeled after the Y. M.

C. A. work in America, with the same evangelical basis that has been the Gibraltar of that noble organization.

CHINA

The Celestial Empire Census

Hitherto we have had only estimates, but now China is about to take a census of the uncounted millions within her borders. In accordance with the program for constitutional reform, an edict, which has been received at the State Department, has been issued directing police and provincial treasurers to enumerate the individuals and families of the empire. The returns for the census of families must be completed by 1910 and for individuals by 1912. After returns are made the records of families will be reviewed each two months and the records of individuals every half year. The edict provides that the communities not yet organized into provinces, such as Inner and Outer Mongolia and Tibet, must be enumerated by their respective officials, who will report to the Board of the Interior.

Chinese Women Coming to Their Own

Not a few signs appear that Chinese women will ere long attain to their intellectual and social rights. Anti-footbinding societies have been established; numerous young women's clubs have been formed, and some of the members have boldly proclaimed themselves as "girls who follow their own will." At Peking and Shanghai a "gazette for young women and girls" has appeared; and in a recent number one reads the following:

> Oh, ye 200,000,000 of Chinese, our sisters, listen! In China it is said that man is superior and woman inferior; that man is noble and woman vile; that man should command and woman obey. . . . But we are not under the domination of man. The nature of man and of woman is the universal sense of Heaven. How, then, can one make distinctions and say that the nature of man is of one sort, and that of woman of another? for the Celestial principle has neither form nor figure. Recently the second wife of the celebrated Yuan Che-k Bai, president of the Ministry of Foreign Affairs, said in the course of an address: "It is stated that the population of China numbers 400,000,000. But, if one deducts from this figure the Chinese women and considers them as ciphers, China has but half of its inhabitants. . . . The woman who remains in ignorance wrongs not only herself, but also her family and her country."

Chinese Girls Graduate in Medicine

Seven young Chinese women graduated recently from the medical college of the Presbyterian Board at Canton. The Taotai, or mayor of the city, was present and delivered an address which closed with the wish, "May you female students all pluck up your courage!" No doubt they will do this, all over China. It is a new day for that old empire when Chinese women physicians from Christian missionary institutions are sent forth to their professional work with the official approval of their rulers.

A Religious Bank Opening

Two Christian Chinese opened a bank at Chefoo, last summer, and marked the occasion by a religious service. Mr. Elterich says that every opening of a heathen business firm is attended with superstitious practises. He understands that one-twelfth of the profits of this Christian bank are to go to the Lord's work, one-twelfth to the employees, and the balance to the firm. What would be the result if our church-members at home would conduct their business enterprises on this basis.—*Woman's Work.*

JAPAN AND KOREA

Social Changes in Korea

Yesterday a wedding was performed in the First Methodist Church here, the contracting parties of which were both Koreans. The groom is the director of the Educational Bureau of Korea, and the bride the daughter of the Governor of Chemulpo. Many prominent men and women were present. The dividing curtain between the men and the women was down its full length for the first time in the history of Korea. Among the higher-class guests present was a prince who sat beside his wife, one of the ladies-in-

waiting at the palace. Truly, it is startling to think of the contrast between the Korea of twenty years ago and the Korea of to-day. There sat many ladies who had always been so carefully nurtured and so completely secluded that one naturally thought it must be a frightful ordeal for them. Yet seemingly it was not so, for they chatted and laughed and seemed to feel as much at home in the gaze of the world as do their Western sisters. Hail to the new Korea!—*World-Wide Missions.*

Spiritual Marvels in Korea

In a recent *Westminster*, Minot C. Morgan tells of two "experiences" he had in Korea, of which the first was in Seoul. "Wednesday evening we attended prayer-meeting. There were 600 present, and this is only one of a number of churches in the city. Six hundred, think of it, ask yourself what it means. It means that Christianity looms large to these people. It is the whole thing, and they know it. The whole congregation comes to prayer-meeting, to Sunday-school, to church twice on Sunday, and how they listen."

But his Sunday in Pyeng Yang brought his "greatest experiences." First came the 11 o'clock service for women in the Central Church, with more than 1,000 present, and Pastor Kim, a native Korean, presided. "At 2 P.M., we were back for the men's service. It was full, about 1,400 present. Think of it, a total of at least 2,400, and in a town which was wholly and unanimously heathen only fourteen years ago, with the reputation of being the worst town in Korea!"

Korean Pastor Needed in Hawaii

The *Spirit of Missions* publishes this appeal addrest to Bishop Restarick, and signed by 93 Koreans in Honolulu:

Please hear our supplication: for about three years, we have an advantage to attend to the Episcopal Church in Honolulu. There are about ninety or more most religious Koreans in St. Elizabeth's House and St. Mary's School and other plantations. We believe that God bless to succeed the faithful work for Koreans. We know, many good Korean people want to be our church member, but there is one thing to hinder them become our Church member. That is they can not speak English well enough. We all don't learn from service and can not understand words of the sermon. It seems to us very hard to increase our Church membership. Therefore we ask in favor that you let us have a own place to worship God and appoint a priest who can speak us by our own language. This is our anxious hope.

Korean Students in Japan

From *The Chinese Student in Japan* for November, 1908, are taken the following facts:

There are at present 700 Korean students living in Tokyo, Japan. Their studies embrace the practical subjects of law, commerce, agriculture, medicine, theology and technical courses. The average age of the student is nineteen. The intense desire of these young men to fit themselves for spheres of honor and usefulness is evident from the fact that out of the total number there, only eighty-one are at the expense of the government. As Tokyo is conveniently near and as it offers excellent facilities for mental advancement, it is more than likely that some years to come there will be a steady increase in the number of students. This year there is already an increase over last year of two hundred. In the various centers of learning the progress of the Korean students is not a whit behind that of their compeers. Mr. Kim, Young Men's Christian Association secretary among the Koreans, a capable and active leader, gives a report full of encouragement. In every branch of the work there is a steady increase. The enrolment of students both in the English and in the Bible classes is over 100. Since the secretary began his work more than twenty of the students have become earnest Christians.

Jubilee Conference in Japan

The Church of Christ in Japan represents the Reformed and Presbyterian cults. The Kumi-ai churches stand for independency. The Methodist Church of Japan was formed by a union of the Methodist bodies, and is now presided over by Bishop Honda, a native Japanese. The irenic and unifying ministry of the standing committee of cooperating Christian missions in Japan continues its active and useful service in various departments of religious work. At its last

general meeting, the committee presented plans for holding a Jubilee Christian Conference in the year 1909, to celebrate the fiftieth anniversary of the opening of Christian work in modern Japan. This jubilee conference will be representative of all Christian churches and evangelical organizations in the empire—a united jubilee, to commemorate the entrance of the blest religion of the one Lord and Master of us all among the Japanese people.—*Presbyterian.*

Christian Situation in Japan

The *Zeitschrift für Missionskunde und Religionswisseneschaft* has an article by Rev. Schiller, missionary superintendent of the German General Evangelical Protestant Missionary Society at Kyoto.

American missionaries, Mr. Schiller tells us, retain the leadership in Japanese missions to-day, and American influence in Japan means Protestant, Christian influence. Such statements are very complimentary to all our missionaries and ourselves. Japanese Christianity has been created "through the skilful, industrious, and often far-seeing labors of American missionaries."

The Japanese Parliament of 380 members contains 14 Christians, or four per cent, while the number of Christians in Japan is about 0.45 per cent. Of these 14 members of Parliament 7 are Presbyterians, 2 Methodists, and 5 Kumiais (native Congregationalists). Among them are Shimada Saburo, editor of a great daily paper; Nemoto, the leader in the temperance movement, and Yokoi, formerly president of the Doshisha.

Japanese Christians are divided into orthodox and liberal, and, if we can fully accept the statements of Mr. Schiller, who might be classed among the liberals, the liberal sentiment is increasing. We gladly hear that the American Presbyterians (including all Reformed), and the Episcopalians are the stronghold of orthodoxy in Japan to-day.

Buddhism, Mr. Schiller says, is by no means dying, tho it has lost much of its power. He gives us a dark picture of the decline in morality in Japan, of increasing theft and murder, gross immorality and disastrous prostitution, and the immense increase in suicide. Mr. Schiller's article is a strong appeal for more missionary work in Japan.

AFRICA

Mr. Roosevelt in Africa

Ex-President Roosevelt's expedition to Africa is to be for the purposes of science, but his coming is hailed with delight by missionaries, as they are assured that he will be a keen observer and will be fearless in his denunciation of evil and outspoken in his commendation of the good that he sees. Mr. Roosevelt's route will take him to Mombasa on the East Coast, from thence through Uganda and down the Nile by way of Khartum, Luxor and Cairo. He will thus have an opportunity of seeing the work carried on by the Church of England on the East Coast, and the remarkable results of missions in Uganda, together with the excellent work of American United Presbyterians and the Church Missionary Society in Egypt and the Egyptian Sudan. We will await Mr. Roosevelt's return and the publication of his reports of journeys, as they are to appear in *Scribner's Magazine.*

In the course of January the Methodist Episcopal Church in America celebrated at Washington the Diamond Jubilee of its work in Africa, and Mr. Roosevelt was the chief speaker, and referred at considerable length to Africa. He said:

> There is a question that is larger than either government or trade, and that is the moral well-being of these vast millions who have come under the protection of modern governments. The representative of the Christian religion must have his place side by side with the man of government and trade, and for generations that representative must be supplied in the person of the foreign missionary from America and Europe. Civilization can only be permanent and continue a blessing to any people if, in addition to promoting their material

well-being, it also stands for an orderly individual liberty, for the growth of intelligence, and for equal justice in the administration of law. Christianity alone meets these fundamental requirements.

The responsibility of America toward Africa is emphasized because of our past history, and because of the number of our citizens who are of African descent. As a result of the African slave trade, and of two and a half centuries of slavery in America, the United States has nearly 10,000,000 of colored people as a part of its citizenship. No other country outside of Africa has so large a negro population; and, what is more, there are no other 10,000,000 negroes in the world who own as much property and have as large a percentage who are intelligent, moral and thrifty. The education and uplift of the American negro now going forward should be accompanied by the increase of the missionary and Christian forces on the continent from which his ancestors came. It is not unreasonable to suppose that a large share of the leadership for the evangelization of the continent will be furnished from among our own colored leaders in America.

The Largest Diocese in the World

William Taylor, of world-wide fame, preceded Bishop Hartzell as Bishop of Africa. He engaged in forty years of devoted service, twelve of them being in the dark continent. Bishop Hartzell's introduction to Africa, twelve years ago, was fortunate. Under Bishop Hartzell's leadership the work has been greatly enlarged, until now 6 centers are occupied in 500,000 square miles of territory, among which are 10,000,000 of pagans and Mohammedans. A leading London magazine has called it the largest diocese in the world. These 6 districts include Liberia, that negro republic so closely related to the United States, over which Rev. Isaiah Scott, also a Methodist missionary bishop of Africa, presides; Portuguese Angola, a plateau country inhabited by the intelligent Kimbundu and other Bantu tribes; the Madeira Islands, "The Pearl of the Portuguese Crown," Portuguese East Africa; British Rhodesia, where Anglo-Saxon government and the Christian Church are working together for the uplift of the native races; and Algiers, where dwell the keen and strong Mohammedan whites.

Politics and Missions in Morocco

A strong spirit of Moslem fanaticism prevails among all the tribes of Morocco, only waiting to be fanned into a flame by some spirited leader. Therefore while we can only commit the future to God who rules the nations, the political situation surely demands the prayers of all who love Christ's kingdom.

While foreigners can reside with a degree of safety in the cities and travel between them and the coast, a large part of the country is inaccessible to Christians and that in no part is there any real religious liberty.

The government uses its influence to hinder the work of missionaries and especially to keep us from going to the Berber tribes. The people are strongly opposed to the Gospel and few are willing to be seen listening even to a private conversation on the subject of religion. Is it not time then for definite earnest prayer that, whatever political changes come to Morocco, more freedom may be given for the preaching of the Gospel and that the hearts of the people may be inclined to read the Scriptures which are now being published in their dialect?—F. C. Enyart in *The Gospel Message.*

The Kongo Question

The conditions upon which the Kongo territory has been transferred to Belgium provide little hope that the natives will be more humanely treated. Reports from British and American consuls published in the recent White Book—(Africa 1-1909)—state that there is no improvement in the state of affairs on the Kongo. Vice-Consul Armstrong says: "Under the conditions existing *to-day* in the Kongo Free State the native can aspire to nothing more than remaining forever the slave of the concessionary companies and the State."

An examination of the figures provided by Consul W. G. Thesiger shows that the burden borne by these

unhappy people is as follows: "They must bring in monthly 40,500 kilos of rubber, which, according to the State regulation, represents the work of 13,500 able-bodied men, yet in the whole district there are not 3,500!

"Those who refuse are punished, '. . . .' native villages are destroyed and such prisoners as can be taken sent in chains to work on the railway 'des Grande Lacs.'"

In spite of these facts the Belgian Colonial Secretary has declared to the Belgian House "that the situation (on the Kongo) is at the present moment satisfactory." The real truth of the Belgian position is found in the words of M. Lorand, the Progressive Liberal leader: "The Belgians don't care, and can't be made to care, and you are simply deluding yourselves if you think otherwise."

France and Germany have recognized the transfer of the Kongo to Belgium. Great Britain has firmly refused to sanction it until definite guarantees are forthcoming that a radical change will be made in the administration. The United States also has notified Belgium that she withholds her recognition of the transfer until such guarantees have been given to the British Government. In the meantime, the tragedy goes on—villages burned, homes broken up, the sanctities of sex violated, pillage and murder on every hand.

The Christian Church should work and pray more earnestly still if the remnant of the Kongo people is to be liberated from slavery and saved from extinction.—John H. Harris in *The Baptist Missionary Herald.*

Unifying South Africa

The Constitutional Convention has been in session at Durban, the chief city of Natal, and at Cape Town, the capital of Cape Colony. Men in Cape Colony, Natal, the Orange River Colony, and the Transvaal have long been convinced that, politically, socially, economically, and commercially, the colonies would gain by transforming themselves into a single state. The question has been: How shall we do it? By a loose federation or by a centralized government? The latter idea has triumphed. The draft-constitution follows the Canadian, not the American or Australian models, in giving to the Central Government all powers not delegated to the provinces. The colonies are to retain their present names, with the exception of the Orange River Colony; it is to be called the Orange Free State Province.

Members of both Houses of Parliament must be British subjects of European descent and have resided in the Union for five years. No voter is to be disqualified because of race or color. The existing judiciary is to be unified by the establishment of a Supreme Court of South Africa, from which an appeal shall lie only to the Imperial Privy Council.

Pretoria, the present capital of the Transvaal, is to be the executive capital of the Union, and Cape Town, the legislative. Bloemfontein is to be the seat of the judiciary.

A serious criticism concerns the exclusion of natives from Parliament. Some radicals would like to see the Cape franchise extended over the whole of South Africa, but in the present state of general feeling not even the best-educated natives would be deemed suitable members of Parliament. Any forcing of the issue would, in our opinion, have indefinitely deferred South African union. At the same time, however, the Cape policy may gain favor, because there is to be in Parliament a nucleus of men representing the natives. These men will desire to extend to the natives, who constitute the vast majority of British subjects in South Africa, some direct or indirect voice.—*The Outlook.*

ISLANDS OF THE SEA

Volcanic Devastation in Samoa

Rev. A. Hough, of the London Missionary Society, Samoa, gives an account of a visit to the most active volcano in the world, which has recently devastated a large part of the island of Savaii, where important mission

work was conducted. The volcano began in August, 1905, in a hollow about eight miles from the sea. It has built up a crater which to-day stands over 2,000 feet above the sea level, and the whole country between it and the sea was covered with lava. Mr. Hough writes: "There was rock-bound coast, thirty feet high, being formed every moment under our very eyes. It was a huge black mass, weird and fantastic, but repulsive and awful. Village, after village lies buried beneath that fearful mass. Their existence can only be known from the fact that now and again the tower or spire of a church is seen above the lava. The most fertile land in all Samoa lies buried and lost, and perhaps will remain so for hundreds of years."

One purpose of Mr. Hough's visit was to advise the friends in Savaii as to the continuance of mission work there, but the question was settled by the words of the missionary's wife, who said, "So long as our people stay, we stay." The volcano is situated about four miles behind the mission house, but the flow is toward the east, so that for the time the house is safe. Hitherto the lava has only come very slowly, and as yet no life has been lost. Samoans have had time to save their goods, and in some cases have had time to dig out the large posts of their houses. All the churches have, however, been lost.

OBITUARY

J. H. Putterill, of London

In March, Mr. Putterill, General Secretary of the London Y. M. C. A., suddenly died at the age of fifty-three, after being actively engaged in religious work in London for more than thirty years. Twenty-one years ago he became assistant to Mr. Robert Bunn, then Secretary of the London Y. M. C. A., and, six years later, became the General Secretary. He was a man of unusual powers and not only conducted the affairs of the association with singular skill, but, during the London Mission of the Messrs. Torry and Alexander, was responsible for much of the success of the work. We have known few men of finer missionary spirit than Mr. Putterill. As the Secretary of the Central Association, he reached out in every direction and influenced the associations which radiated from this great metropolitan center. He was widely beloved, as well as highly esteemed.

W. H. Millard, of China

On March 9th, a cablegram brought the news of the death of Rev. W. H. Millard, one of the most promising of the younger group of Baptist missionaries in China. Mr. Millard was born at Waltham, Mass., in 1877, was graduated from Harvard in 1899 and from Newton Theological Institution in 1902, receiving that year appointment to missionary service. For five years he was stationed in the city of Hangchow, where Wayland Academy is located. In the fall of 1908 he was transferred to the Shanghai Baptist Theological Seminary to teach New Testament and theology.

Rev. John Husband, of India

The Scotch Presbyterian missionary, Rev. Dr. John Husband, died at Ajmer on November 21st. He had been failing for some months. A slight attack of malaria hastened the end. "He was an ideal colleague," writes Dr. R. G. Robson, "and he will be greatly missed both by his colleagues and by the whole native population of Ajmer."

Dr. Husband was born at Cupar, Scotland, and his early training well fitted him for the career he afterward chose.

During his preparatory medical studies in Edinburgh he labored with much acceptance with Dr. Burns Thompson in the Cowgate Medical Mission, until his services were secured by the United Presbyterian Church, and in October, 1870, he was sent out to Rajputana, where he labored for 38 years.

FOR THE MISSIONARY LIBRARY

My African Journey. By Winston Spencer Churchill, M.P. 16mo, 250 pp., and 61 illustrations. $1.25, *net*. George H. Doran, New York. 1909.

He who desires a journey with one of the most entertaining of companions and keenest observers from Mombasa to Cairo straight down the Nile and through Uganda Protectorate should buy this book. The style is vivid, the facts are up to date, and the illustrations are as good as photographs. It is not a missionary book, not even a chapter is devoted to missions, but the author has full sympathy with the enterprise. "The Kingdom of Uganda," he says, "is a fairy tale. You climb up a railway instead of a beanstalk and at the end there is a wonderful new world. . . . More than 200,000 natives are able to read and write. More than 100,000 have embraced the Christian faith. There is a court, there is a regular system of native law and tribunals, there is discipline, there is industry, there is culture, there is peace. In fact, I ask myself whether there is any other spot in the whole earth where the dreams and hopes of the negrophile, so often mocked by results and stubborn facts, have ever attained such a happy realization." And the author admits that the chief factor in this wonderful transformation has been the missionary. The last chapter of the book proposes and pleads the extension of the present railway *to* Uganda *through* Uganda, and linking it to the Egypt-Sudan Railway, because, compared with "a jogging, grunting, panting line of tottering coolies, any line of steam communication, however primitive, however light, however interrupted, is heaven."

Jungle Folk of Africa. By Robert H. Milligan. Illustrated. 8vo, $1.50. Fleming H. Revell Co., New York. 1908.

This is a somewhat unique book, altho it treats of a continent upon which all eyes have been turned, especially since the days of Livingstone, and about which numerous books have been written, which would seem to leave almost nothing yet to be said that is new and striking. This book certainly contains a great deal that to us is both novel and fascinating. It is not written purely from a missionary's point of view. It gives wider scope to the narrative in a personal knowledge of the Dark Continent, through travel and contact with the natives, with the consequent study of their habits, customs and characteristics; and it is interspersed with much common sense and much vivacious humor. Mr. Milligan has his own way of looking at men and things, and his methods of treating his themes are original and fascinating. He seems to know how to strike at the interesting points, and pass by many things of inferior interest and importance. We follow him in his voyages along the coast, in his travels through the Bush, where no white man had ever been, in his experiences of the perils and novelties of such travel. At the camp-fire, where so many superstitions seem to be illumined by the light of the flame, he gives us clear insight into the Bush people, the Kruboys, and their superstitions. He draws an interesting contrast between the whites and the blacks. He tells us about the fetish worship and the prevailing witchcraft, and lets us into the difficulties of the mission schools and churches. The most interesting part of this book to us is his description of the Fang people, of whom we had never heard much before, and his charming story of Ndong Mba, which we count one of the most beautiful brief biographies we have ever met in missionary literature, and which we will reproduce almost in full in a subsequent number of this Review. If any of our readers want a most interesting and fascinating book on African life, we can cordially recommend Mr. Milligan's "Jungle Folk."

A Parson in the Australian Bush. Matthews. Arnold, London. 1908.

Mr. Matthews was vice-president

of the Brotherhood of the Good Shepherd, in New South Wales. The Australian Bush problem has been found very difficult, and the extent of the area and the fewness of Christian laborers made it difficult to bring religion into successful contact with the people that they desired to reach. The various forms of mission Christianity had, for some reason, failed in Australia. This book is the unfolding of a partially successful effort to reach the people, and solve the problem by cooperative labor. A number of Anglicans went out and undertook Brotherhood work. They had a brotherhood-house, with a large dining-room, dormitory for priests who were at home, a large study, a sort of chapel, visitor's room, offices, etc. This was the brotherhood center and nucleus. There they met and from that point they dispersed and radiated their forces through the country; and to this point, from time to time, they returned. The narrative is very interesting, especially for giving some insight into the condition of the Bush people and their settlements. It is very strongly Anglican and rather high church, and to us there is some inconsistency in encouraging dances and even public balls among the people as a way of accomplishing ecclesiastical results, and gathering funds for church purposes. To those who are interested in the question of how to reach the scattered population of Australia, this book can not but have a double interest. It is published in London, by Edward Arnold.

The Life of James Robertson. By Charles W. Gordon (Ralph Connor). 8vo, 403 pp. $1.50, *net*. Fleming H. Revell Co., New York. 1908.

James Robertson is the Scotch-Canadian Home Misisonary hero whose character and experiences furnished the basis for Ralph Connor's well-known works of fiction. For twenty-five years Mr. Robertson was missionary superintendent of the Northwest Territory, and in his travels and achievements manifested the elements of greatness, self-sacrifice and courage. The story of his preparation, his call, his battle with evil and hardship on the frontier show a man of high ideals, strong personality and many resources.

Charles W. Gordon as a biographer has not, however, the fascination of Ralph Connor, the novelist. The interest is not sustained, being interrupted by an undue amount of detail unimportant to any but the hero's closest friends. In about half the space Mr. Gordon might have told the life story and portrayed the character of Mr. Robertson so that every line would count. Among the most striking portions are the descriptions of how he handled men.

Missions in the Plan of the Ages. By W. O. Carver, M.A. 12mo, 289 pp. $1.25, *net*. Fleming H. Revell Co. 1909.

If any one has doubts about the Bible being from beginning to end a missionary book, those doubts should be forever dispelled by these Bible studies. They are careful, systematic, progressive presentations of the place of missions in the revealed plan of God. They are sound and convincing, but might have been made vastly more interesting if enlivened and enforced by occasional incidents and examples from missionary history. About seven hundred passages of Scripture are used to show the Biblical basis of the argument. It would mean much to the future of missionary endeavor if every pastor were well grounded in this course of lectures.

Introduction to Christian Missions. By Thomas Cary Johnson. 12mo, 220 pp. Presbyterian Committee of Publication, Richmond, Virginia. 1909.

One evidence that Christian missions are being given a more prominent place in our theological seminaries is seen in the increasing number of books on the subject from theological professors. Dr. Johnson's lectures show the missionary purpose and character of the Church, and describe briefly the history of the missionary movement through Paul, the Nestorians, Raymond Lull, Erasmus, and the

Roman Catholics down to the present time. The great motives to missionary endeavor are summed up as follows: (1) Love to God; (2) love to man; (3) love to one's self—for consistency, self-interest, reputation, the reflex influences of missions and the development of character.

Such a logical and historical presentation of the subject is a valuable study, calculated to touch the will through the intellect rather than through the heart. It is an appropriate text-book for theological seminaries.

Things Korean. By Horace N. Allen. Illustrated. 8vo, 256 pp. $1.25, *net*. Fleming H. Revell Co., New York. 1908.

Dr. Allen was first a pioneer missionary and then United States Minister to Korea. His twenty-two years' residence there and his intimate association with official classes give authority to his statements. Dr. Allen sympathizes with Korea and strongly criticized the failure of the American Government to keep their promise to protect Korea from Japanese absorption.

The purpose of the book is not, however, political, but is a collection of incidents, humorous, tragic, and pathetic, that have been gathered from knowledge of native life, experiences of travel, and the history of missions and politics. The missionary comments are forceful and discriminating, and some of the incidents furnish excellent material for reading in missionary meetings.

Tibetan Outposts. By David P. Ekvall. Illustrated. 12mo, 227 pp. $1.00. Alliance Press Co., New York. 1907.

The Christian and Missionary Alliance is one of the few societies working on the Chinese borders of Tibet, waiting for an opportunity to enter the still closed land. In steamer, by river boat, sedan chairs and on horseback, the author made his way to western Kansu. His adventures among the Tibetan nomads and encounters with highwaymen and ferocious dogs, his descriptions of strange customs and superstitions, give a clear and entertaining view of real pioneer work. The work is as difficult as was the taming of tribes of the most warlike Indians by small bands of settlers in the early days in America. The results of Christian teaching and example are already evident in the changed lives of individuals and the more friendly attitude of the people.

Bible Correspondence School. By Dr. C. I. Scofield. Three volumes published by Francis E. Fitch, New York.

We have seen no contribution to Bible study which on the whole equals these three volumes. Dr. Scofield has about 5,000 students in correspondence with him whom he has carried more or less completely through the course of Bible study from Genesis to Revelation by question and answer. The first two volumes cover the Old and New Testament books and are a careful examination of the contents of each book. They show how to study the Scriptures. They give most valuable hints as to the laws of interpretation within safe limits and conservative methods. Then in the last volume we have some twenty-three great words of Scripture, reminding us of Bengel's remark in his Gnomon, "That to understand a score of words in the Bible is to solve largely the mystery of Scripture teaching." Under these great words of Scripture, Dr. Scofield gives us a brief but complete system of Biblical theology. Then he treats the Trinity, showing the different functions and offices of Father, Son, and Holy Ghost. Then he takes up the subject of the Sects, their present strifes and their future difficulties; and the last section of the book is taken up with prophetical epochs and facts, and is a very careful study of eschatology. After fifty years of study of the Bible, we feel like joining this correspondence class ourselves. This is a book that any disciple may study with immense profit, and which we should be glad to see translated into every living language and put into

every school where Christian truth is taught. It would be invaluable in missionary lands for the training of native converts in the knowledge of the Scripture, and especially of students for the ministry. We hope that some missionary teachers will examine these volumes and consider the expediency of making them available in the instruction of those under their training. Dr. Scofield seems to us to have been raised up of God and trained for this specific work, to which he has given the bulk of his energies during twenty years.

Trusting and Toiling. Volume 14. A Magazine of Jewish Missionary Effort. Mildmay Mission to the Jews, London. 1908.

The Mildmay Mission to the Jews is one of the most successful and best conducted of those working for the salvation of Israel. The yearly volume gives much valuable and interesting information on Hebrew beliefs and customs, reports of conferences, stories of conversions and letters describing conditions and work in Russia, Morocco and elsewhere.

The Converted Catholic. Bound volume 26. Edited by Rev. James A. O'Connor, 331 West Fifty-seventh Street, New York. $1.00. 1908.

Here is a volume of unusual value for those who are working for the Christian enlightenment of ignorant and superstitious Roman Catholics. Mr. O'Connor speaks from an intimate knowledge of the fallacies and failures of Romanism and from a wide and long experience in leading inquirers into the light and liberty of the simple Gospel of Christ. This volume contains many interesting stories of reformed priests.

NEW BOOKS

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History of the London Society for Promoting Christianity Among the Jews. Rev. W. T. Gidney, M.A. 4*s*, 6*d*, *net*. London, 16, Lincoln's Inn Fields, W. C.

Stewart of Lovedale. The Romance of Missions in Africa told in the Life of James Stewart, D.A., M.D., F.R.G.S. By Rev. James Wells, D.D. Illustrated, octavo, 419 pp. $1.50, *net*. Hodder & Stoughton, London. George H. Doran Company, New York and Toronto. 1909.

The Life of Dr. George Brown, Pioneer Explorer and Missionary. An Autobiography. Illustrated, large octavo, 536 pp. $3.50, *net*. Hodder & Stoughton, London. George H. Doran Company, New York and Toronto. 1909.

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A Study in Missionary Ideals and Methods. D. M. Thornton. By W. H. T. Gairdner, B.A. Illustrated, 12mo, 283 pp. $1.25, *net*. Hodder & Stoughton, London. George H. Doran Company, New York and Toronto. 1909.

My African Journey. By Winston Churchill, M.P. Illustrated, 8vo, 266 pp. $1.25, *net*. Hodder & Stoughton, London. George H. Doran Company, New York and Toronto. 1909.

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Beside the Red Mountain. By Kingston De Gruche. Illustrated, 12mo, 197 pp. 1*s*, 6*d*, *net*. Robert Culley, London. 1909.

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